

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Growth lively in pioneer areas

Baby boomer ministers still outstrip service opportunities

By Greg Warner

JACKSONVILLE, Fla. (BP) — For the first time in 10 years, the number of persons preparing for ministry in American seminaries dropped last year — down 0.6 percent to 52,794 — according to the Association of Theological Schools.

Meanwhile, the number of students in Southern Baptist seminaries has continued to grow, now surpassing 12,000. But that growth may carry with it some problems for the graduates-to-be.

Southern Baptist seminary enrollments still are swelling from an influx of students from the "baby boom" generation. Unfortunately, that increase has not been matched by significant growth in the number of churches in which they can serve. Other factors in the enrollment equation, such as an increase in women students and in firings of ministers, prompted a recent study by the Southern Baptist Convention Inter-Agency Council.

The results of the study were presented as good news to the SBC Executive Committee earlier this year. "There are currently more Southern Baptist positions 'in ministry' than there are trained ministers to fill them," the report concluded.

Researchers estimated there are at least 77,476 ministry positions in Southern Baptist churches, agencies, and institutions. At least 68,154 people have been trained by Baptist seminaries and colleges since 1950, comprising a pool of qualified employees for these positions.

The report predicted similar patterns will exist during the next 10 years, with ministry positions increasing to at least 97,094. The report did not estimate the number of trained ministers who will be available by that time.

Arthur Walker Jr., executive director of the Southern Baptist Convention Education Commission and one of the researchers, said that figure is difficult to gauge, but added the number

of ministerial graduates from colleges and seminaries, now averaging 2,500 per year, will likely drop in the next decade.

"Within the foreseeable future, we're not going to have any more ministers than we have places of service," Walker said. "The problem is getting the people who are available to places that are available."

The growth in ministry positions will not be in "traditional county seat churches" of the South, but in pioneer areas like the Northeast and Northwest, Walker said. That means graduates will have to be more flexible about where they want to go.

It was noted that only 68 percent of seminary graduates since 1950 currently are employed in ministry.

Figures differed from trained ministers who graduated from Baptist colleges but never attended seminary — 31 percent have never been employed in ministry and 48 percent are not currently employed in ministry. These percentages were attributed to the college students' uncertainty about their call to ministry and lack of commitment to that call.

Another factor complicating placement of trained ministers, the study observed, is the "informality and ambiguity" of the Baptist "system," which often makes linking of ministers with churches dependent on personal contacts and other factors unrelated to training.

The study showed women, whose numbers are increasing on seminary campuses, are more likely to be unemployed following graduation. In fact, 62 percent of women grads surveyed are not now employed in ministry, although this number includes spouses of employed ministers. By comparison, 27 percent of men surveyed are not now employed in ministry.

The Southern Baptist Home Mission Board reports there are now 15,000 Southern Baptist pastors "inactive for a variety of reasons." Even

the ambitious church-starting plans that are part of Bold Mission Thrust will not exhaust this "ministerial backlog," reports indicated.

Also affecting the employment picture for seminary graduates is the Southern Baptist tradition of hiring ministers with no formal training. The convention's Inter-Agency Council study noted as many as half of SBC pastors lack seminary degrees (reported elsewhere at 55 percent) and a fourth have no college training either.

If this tradition holds true for other church staff positions, the estimated 68,000 trained ministers could be competing with 20,000-to-40,000 untrained but already-employed ministers for the 77,000 available positions.

The study noted there is a trend toward hiring ministers with higher levels of education, but "the direction is only slightly upward."

Walker acknowledged the study did not account statistically for these untrained ministers, but he suggested the number of trained ministers who will seek employment in non-church-related jobs will lessen the impact of untrained ministers in the future.

The Inter-Agency Council study proposed including extensive vocation counseling for those called into the ministry, as well as expanded internship opportunities for seminary students and graduates to compensate for the lack of ministry experience that often makes them less employable.

A new program sponsored by Southwestern Seminary asks the church endorsing a person for seminary training to take the student on as a ministry "apprentice" if he or she is unable to find a position six months after graduation.

Other recommendations encourage graduates to seek alternate ministry opportunities, such as church starting, mission pastorates and bivocational positions.

Greg Warner is associate editor, Florida Baptist Witness.



The water of life

This Brazilian boy basks in what much of the world takes for granted — water. In Brazil, "agua viva" means living water. In north Brazil, it also denotes a project in which missionaries, using more than \$3 million in Southern Baptist hunger relief funds over a five-year span, are helping bring new life to a region. The project includes digging wells, building reservoirs, and laying pipe for municipal water systems. (FMB) PHOTO By Mike Chute

Baptists go public in Poland

WARSAW — Recent evangelism campaigns in the Gwardia sports hall here and in a city park in Kielce show growing interest in the Word of God in Poland.

"We are both witnessing to this fact and contributing to it," says Aleksander Kircun, retired pastor of the First Baptist Church in Warsaw and a former Baptist World Alliance vice president.

Churches in Poland publish a number of periodicals and books, but "articles about Baptists and other Christians appear in weekly and daily papers" of the general press, Kircun says.

Baptists record evangelistic broadcasts for several weekly transmissions by Trans-World Radio, a specialized missionary organization

with a European area transmitter located in Monaco.

Kircun says listeners who write to the Polish Baptist Union in response to the programming receive Bibles and correspondence courses. His wife, Maria, keeps contact with the listeners.

Even in church buildings evangelistic meetings are more frequent. Kircun, whose tastes during his long ministry never ran to luxury, travels to his numerous preaching assignments by plane. He can do so more cheaply than by rail because of a reduction of 75 percent for citizens over 75 years of age.

"Church attendance is growing and we are beginning to believe in wide revival in our country," Kircun claims. "Let us pray for it together."

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SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVE
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Pornography linked to violence asserts attorney general panel

WASHINGTON, D.C. (EP) — Most pornography sold in the United States is potentially harmful and can lead to violence, according to a report by a Justice Department commission on pornography. The Attorney General's Commission on Pornography released a 211-page report urging action against the pornography industry, including stricter penalties for violations of obscenity laws.

The report, scheduled to be made public in July, says that exposure to most pornography "bears some casual relationship to the level of sexual violence, sexual coercion or unwanted sexual aggression."

Editorials . . . by Don McGregor

Convention split continues

For the past two years the Southern Baptist Convention has been split roughly 54 to 46 in electing a president and in other votes that were decided along what is now being called party lines.

The 54 percent was claimed by the fundamental conservative group, and the 46 percent was claimed by the moderate conservatives. As noted before, rather than call both groups conservative, as has sort of become the official method of designation, we will drop that portion of the terminology.

The moderates represent what has been the establishment among Southern Baptists for many years. Since 1979 however, when the fundamentalist challenge began to take shape in Houston, the moderate hold on the establishment has been slipping.

The 54 to 46 split was apparent this year as it was last year in Dallas.

Newly elected president Adrian Rogers claimed immediately that the 54 to 46 split is erroneous saying that it is more nearly a 90 to 10 split. He claimed that the 90 percent would embrace those who are loyal to his side of the political spectrum. On the other hand, Winfred Moore, the presidential candidate who has been defeated for the last two years for about the same percentage points, declared that the 90 percent in reality belongs to those who agree with him.

In reality it is very likely that both are wrong.

In talking about the Southern Baptist Convention, rightly or wrongly, there are three entities in the concept. Most people in recent years have been pointing out two entities — the convention itself, a three-day meeting once each year, and the denominational structure.

There is a third entity that nobody seems to want to bother to bring into the discussion. It is the great mass of more than 14 million Southern Baptists. Very few of them have ever attended any convention and certainly were at neither last year's meeting nor this year's.

There is a 90 to 10 split all right, but it is not an accounting of the adherents of either side of the controversy. The 90 percent refers to those who don't know what the fracas is all about and really don't care; and the 10 percent refers to those who have some knowledge of the struggle, however sketchy that knowledge might be.

One must realize that 10 percent of 14 million is 1.4 million, and not nearly that many people are involved in the controversy. The figure would be more nearly 50,000. That amounts to 35 hundredths of one percent, based on 14 million.

So by the farthest stretch of im-

agination, no more than one percent is to be found active in the battle. The other 99 percent just wishes it would go away.

There is a controversy, however, and it must be reckoned with. This year's convention last week in Atlanta kept that fact sharply in focus. It is not going to go away easily. Anytime the split is as close as it is, the losing side is not going to give up.

So what we are faced with is a battle being carried on by only 1 percent of the total number while the other 99 percent watches with either anguish or indifference or doesn't watch at all.

The fundamentalist group will have at least one more year, and probably two, to work toward placing people whom they can count on on the boards of trustees of agencies and institutions. Why did they win? Because they were able to get more people to the convention than the other side got there. There wasn't a great deal of difference. The total registration was about 40,800. The largest number to vote, however, was 39,099. Of these 21,201 voted for Rogers for president; and 17,898 voted for Moore. Those figures related to 54.22 percent to 45.75 percent.

Next year, or the next, those figures could just as easily be reversed. That is not to represent any kind of a political statement. It is simply a statement of facts about the shifting of conditions among Baptists. It real-

ly doesn't matter which group the greater number of Southern Baptists would favor. The questions are settled by which side has the greater number of sympathizers at the convention.

For six years of the seven-year-old controversy, the fundamentalist faction had a decided advantage. As the moderates began to fight back, however, the numbers began to change over the past two years. The difference in numbers has narrowed.

What is the fight about? It is the ability to place trustees on the boards and agencies so that theological education and denominational policies can be affected. More and more, also, control of the press is becoming a factor.

It must be said that President Charles Stanley presided fairly if perhaps a bit rigidly. With 40,000 in the audience, however, some amount of rigidity is necessary.

Perhaps the hero of this year's convention was not a Baptist at all but a Church of Christ preacher who is a professional parliamentarian. He was Barry McCarty, an ever present figure on the platform whose advice kept the convention running on an even and equitable course.

Without question, though, we had an establishment-controlled convention prior to 1979. The question that remains is whether or not we simply have traded one establishment for

another.

We can only wait and see.

In his convention sermon, which followed his election as president, Rogers declared that Southern Baptists must all band together to move ahead in a witness to the world. He occupies a position that few, if any, have ever found themselves in throughout the course of Southern Baptist history. He was elected to the presidency by the group that is in control of the convention in the concept of a three-day meeting. Though the percentages are

closer than in 1979, when the fundamentalist group began its ascendancy with the first term of Rogers as president, that group is still in control. And the seven years in between have given that faction time to make sizeable inroads into the convention in the concept as a denominational structure.

If the 99 percent that has not been involved could be polled, it is likely that, indeed, the theological concepts of much of that mass of people would

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Fundamental - conservatives dominate

Battle lines for the 1986 Southern Baptist Convention were drawn early in Atlanta with the election of a president. This took place on Tuesday afternoon and established the 54-46 split that has been apparent for the past two years.

The election of Adrian Rogers to the post signaled a fundamental-conservative dominance, though only to the extent as noted above. Rogers' election followed the president's address by Charles Stanley, which many described as overtly political. Moderates tried several times to get the president's address moved to later in the convention proceedings in future sessions.

Moderates were not without a victory or two, however. There has been a growing disenchantment with the Baptist Joint Committee on Public Affairs among the fundamentalists, and there was a concerted effort this year to pull Southern Baptists out of the

nine-member alliance and establish our own presence in Washington, D.C.

The fundamentalists wanted to begin a two-year process this year of pulling out of the Joint Committee, and such a motion was introduced. In order to try to avoid a vote on the floor of this year's convention, the moderates moved to have the fundamentalist motion referred to the SBC Executive Committee for consideration. A standing vote to refer was inconclusive, and a ballot vote went narrowly in favor of the moderates.

There was no challenge to the Christian Life Commission, nor should there have been. The commission used its time to honor a Mississippian, Owen Cooper of Yazoo City, by awarding him its distinguished citizenship award.

A minor skirmish developed in the deliberation on a resolution calling for "voluntary" prayer and Bible reading in public schools. Many felt that public Bible reading in the public

school could hardly be voluntary, but the resolution remained intact.

There were attempts to amend out the portion of the resolution dealing with prayer and Bible reading in school. Though the resolution was amended, the Bible reading portion remained as did the phrase calling on school authorities "not to suppress or discourage the prayers and religious exercises of students."

A resolution on strengthening missions needed a ballot vote in order to amend into the resolution a suggestion that churches strive for a level of 10 percent of undesignated gifts for the Cooperative Program.

Even though the fundamental dominance was established early, there were repeated attempts to challenge the fundamentalist control. All failed either by being established as being out of order by the parliamentarians or by vote of the convention.

Two interesting, and gratifying,

points in the convention were the results of personal situations. Lee Roberts, the chairman of the committee on boards, had received widespread attention for his statement prior to the convention that some seminary instruction was to be compared with "slop." As he came to the platform to make his committee report, Roberts apologized for his remarks.

The apology is certainly to be appreciated. It took a man of principle to make it.

The other personal item was the nomination of himself for second vice-president by Mike Johnson of Alabama. At least he had taken care of one of the stipulations. He had the consent of the nominee. His nomination of himself provided an interesting sidelight and created something of sympathetic vote. His total of 2,369 votes brought him in third in a field of five. The second place finisher, Truett Gannon, of Georgia, got 3,602 votes. Ray Roberts of North Carolina got 8,864 votes and was elected.

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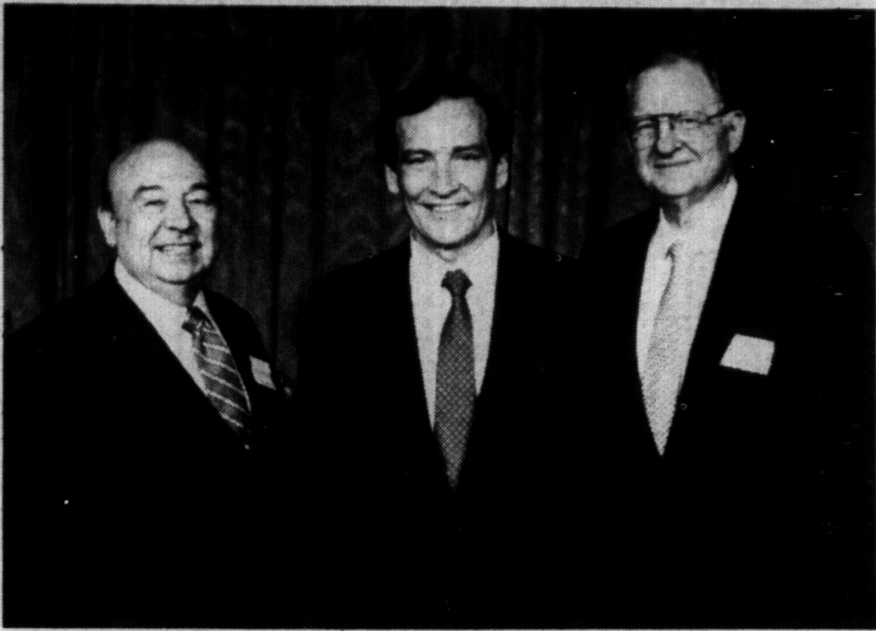
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SBC officers

New Southern Baptist Convention President Adrian Rogers (center), pastor of Bellevue Baptist Church in Memphis, Tenn., is flanked by First Vice President Jack Stanton (left), director of the Institute of Evangelism at Southwest Baptist University in Bolivar, Mo., and Second Vice President Ray Roberts of Asheville, N.C., former executive director of the State Convention of Baptists in Ohio. (Photo by Trennis Henderson.)

Court says children's home integrated auxiliary

By Al Shackleford

CINCINNATI (BP) — The United States Court of Appeals for the 6th Circuit has upheld a district court's ruling which declared that Tennessee Baptist Children's Homes Inc. is an "integrated auxiliary of churches."

The three-judge appeals court filed its written decision May 14 in response to an appeal by the Internal Revenue Service of the lower court decision.

At an August 1984 trial in the U.S. District Court for Middle Tennessee in Cookeville, the jury had determined the children's homes' "principal activity is exclusively religious" and therefore are exempt from filing Informational Return Form 990 as required by the IRS.

That verdict and a Nov. 14, 1984, memorandum from Judge L. Clure Morton declared the homes are considered an "integrated auxiliary" of Tennessee Baptist churches under the Tax Reform Act of 1969. The judge had instructed the IRS to refund \$29,665.12 in penalties assessed, plus interest, against the Tennessee institution for failure to file Form 990.

At a Feb. 10 hearing before the Court of Appeals, Ray Hepper, Justice Department attorney from Washington, based the IRS appeal on two points — (1) "religious activity is limited only to the conduct of worship" and (2) the district court erred in allowing a jury trial on what he called "a matter of law."

Hepper did not question the children's homes provide Christian homes for children. "This is child care. This religious motivation to do this is not relevant," he contended. Frank Ingraham of Franklin, Tenn., in representing the homes, countered, "Child care is not just a matter of motivation but a religious activity motivated by religious concern."

In the written appeals court decision, Judge Robert Krupansky noted IRS regulations do not define "principal activity" and the regulations "left open the factual issue of identifying the 'principal activity' of an

organization seeking exemption."

The decision continued, "The government, having ignored the factual issue thus presented, erroneously hypothesized the factually unsupported conclusion that the principal activity of TBCH was as a matter of law the operation of an orphanage dedicated to the public interest . . .

"The government assumed without factual support the identification and character of the 'principal activity' pursued by TBCH, which was the ultimate controversial premise presented to the court and/or the jury for consideration and adjudication."

In another section, the written decision declared the children's homes' "sole and primary dedication and purpose for maintaining and operating its child care facilities was and is to create a pervasively Christian environment for leading its enrolled children to a saving relationship with Christ and to systematically indoctrinate and/or convert those children committed to its care to the tenets of the Baptist faith. As such, the children's homes challenged that it had no secular counterpart . . . At the conclusion of the evidence, TBCH's affirmative evidence stood uncontradicted."

Although the Court of Appeals upheld the homes are integrated auxiliaries of the churches and penalties should be refunded, the judges denied — as did the district court — the homes' request that IRS reimburse attorney's fees and that the statute which had caused the controversy be declared unconstitutional.

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Al Shackleford edits the Tennessee Baptist and Reflector.

The nucleus around which the 1986 Southern Baptist Convention in Atlanta was built was the election of the president.

Two candidates had announced their availability prior to the meeting. Adrian Rogers, pastor of Bellevue Church, Memphis, had been president of the SBC for one term in 1980. Winfred Moore, pastor of First Church, Amarillo, TX, was first vice president of the SBC last year and had run against incumbent Charles Stanley, pastor of First Church, Atlanta.

Rogers was considered to be the candidate of the fundamentalists camp which wants biblical inerrancy to be taught in seminaries and to be espoused by agency employees. Moore, also a self-proclaimed inerrantist, was the moderates' candidate, promoting the idea that fundamentalists and moderates can live together.

Rogers was nominated by Nelson

Price, pastor of Roswell Street Church Marietta, GA, who had just won the presidency of the SBC Pastors' Conference. Moore was nominated by Richard Jackson, pastor of North Phoenix Church, Phoenix.

Rogers won the election, 21,201 to Moore's 17,898, or 54.22-45.78 percent.

The two vice presidents elected, also without runoffs, were Jack Stanton, director of the institute of evangelist at Southwest Baptist University, Bolivar, MO, for first vice president; and Ray Roberts, retired executive secretary of the Ohio Baptist Convention, for second vice president.

A total of 33,369 votes were cast for first vice president, and only 16,700 votes were cast for second vice president at the Tuesday evening session of the convention.

Besides election of the president, major business matters voted by messengers to the 1986 Southern Bap-

tist Convention meeting in Atlanta included:

★ An attempt to kill SBC participation in the Baptist Joint Committee on Public Affairs,

★ Recommendations by the Peace Committee aimed at defusing hostility among the divergent philosophies concerning convention leadership, and

★ Messengers threw a couple of laurels toward the oft-maligned Cooperative Program.

Through convention organizers were braced for even more than the 45,273 messengers who attended the convention in Dallas last year, only 40,891 materialized in Atlanta. Tempers were somewhat subdued in comparison, perhaps aided by the chair's use of a trio of parliamentarians. In fact, at the close of the convention, Parliamentarian Barry McCarty, a certified one at that.

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SBC Parliamentarians

Southern Baptist Convention President Charles Stanley of Atlanta (from left) consults with the trio of parliamentarians he appointed to help him preside over the SBC annual meeting June 10-12 — Jimmy Draper, pastor of First Baptist Church of Euless, Texas; H. Barry McCarty, professor at Roanoke Bible College in Elizabeth City, N.C., an ordained Church of Christ minister and a certified parliamentarian; and John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La. (Photo by Stanley Leary)

Mississippian elected

"Let's govern our tongues," Gregory tells WMU, SBC

ATLANTA, June 9 — The Woman's Missionary Union refused to become entangled in Southern Baptist Convention politics during its 98th annual meeting here, but the incoming president of the 1.2-million-member organization suggested missionaries as a cure for the denomination's seemingly endless controversies.

"Southern Baptists began because of missions," said former missionary Marjorie Jones McCullough of Alexandria, La., at a press conference following her election as national WMU president. "Any time we get away from missions and the Cooperative Program, then we've hurt ourselves."

Her comment was one of the ten pointed references to the convention squabble during WMU's two-day meeting.

A strong call for reconciliation within the denomination rebounded as speakers sought a healing spirit in the strife torn denomination.

Christine Gregory of Danville, Va., WMU national president from 1975-81, made the strongest plea as she called on the 3,500 women to adopt a specific time of daily intercessory prayer.

"We need a commitment to governing our tongues, to talking less about us and them, moderates and conservatives and fundamentalists, and more about Jesus."

Her statements were greeted with a hearty round of applause that filled the cavernous auditorium.

"Let's put a governor on all of our tongues," she re-emphasized, "Whenever we are tempted to talk about someone also during the coming year, let's decide instead to talk about Jesus. All across the nation there will be uncontrollable joy as people learn about Jesus from our mouths."

SBC Forum

"Bells of Baptist liberty will continue ringing . . ."

ATLANTA — The third annual SBC Forum, touted as an alternative to the larger Southern Baptist Pastors' Conference, began and ended with appeals for a return to the "Baptist hallmark" of freedom of biblical interpretation.

Norman Cavender, a Georgia farmer and businessman, opened the meeting at the Omni with a promise that Southern Baptists will never abandon their hard-won liberty to read and interpret the Bible for themselves, despite the efforts of fundamental-conservative leaders.

"The sad truth is the bell of liberty in the Baptist Hall has been broken," he said. "We're drifting toward authoritarianism over the total of the Southern Baptist faith."

"I cannot tell you which way Baptist people will take this week . . . the

The 5,000 participants also celebrated the 150th anniversary of Baptist missions in China and prepared for the 100th anniversary of Southern Baptist missions education for children in 1988. The meeting theme, "What We Yet May Be," called on women to study their heritage as a guide for the future.

"Millions of women around the world are involved because the women before us had a vision," said outgoing president Dorothy Sample of Flint, Mich., who described her travels in 50 states and 34 countries during five years of leadership.

"Dark clouds of controversy" have clouded the vision of Southern Baptists, she said, but Southern Baptist women "are praying we will have a clear vision again . . . We will not be weakened in our commitment . . . We shall not doubt. We shall believe the impossible."

That kind of commitment has helped send Southern Baptist missionaries worldwide and support them with more than \$850 million in home and foreign mission offerings since WMU began promoting mission support, she said.

The organization elected McCullough as its new president to succeed Sample, who has completed a maximum of five one-year terms. Patti Dent of Holly Springs, Miss., was elected recording secretary, succeeding Betty Gilreath of Charlotte, N.C.

McCullough, the 14th president of WMU, worked as a Southern Baptist missionary in Nigeria, Ghana, and Brazil. The widow of Glendon McCullough, the late Southern Baptist Brotherhood Commission leader, she has held numerous local, state and national WMU leadership positions. She received the bachelor of arts

degree from Louisiana College in Pineville and the master of religious education degree from the WMU Training School (now part of Southern Seminary), Louisville, Ky.

Prior to the two-day meeting, the WMU's executive board adopted a \$10.3 million budget for 1986-87, representing a 17.3 percent increase over 1985-86. The board also heard a report on WMU's indebtedness following relocation of WMU headquarters to a new \$5.5 million facility near Birmingham, Ala. About \$2 million is needed to pay off the debt.

Board and staff members contributed more than \$2,500 to a "thank" offering in honor of retiring officers Sample and Gilreath, to be applied to the debt. During the annual meeting, participants contributed more than \$9,600 to the offering.

In her state of the union address, WMU Executive Director Carolyn Weatherford noted a slight decline in national WMU membership, but reported a net increase of 2,315 WMU groups and 15,974 members since 1981. She said almost 70 percent of Southern Baptist churches are reporting some type of WMU involvement.

"Looking ahead to its 1988 centennial, the women also heard about Vision '88, WMU's plan to enlist 2 million girls and women in missions education."

Outside the auditorium where they met, participants visited a special exhibit, "A China Missions Gallery," highlighting the 150th anniversary of China missions and the work of J. Lewis and Henrietta Hall Shuck, who went to China in 1836 as Southern Baptists' first foreign missionaries. They were the first Baptist missionaries to enter China, and she was the first American woman missionary of any denomination to go there.



New WMU Officers

Marjorie J. McCullough (center) of Alexandria, La., was elected president of the Southern Baptist Woman's Missionary Union during the WMU annual meeting June 9. Joining her are Patti Dent of Holly Springs, Miss., new recording secretary, and Carolyn Weatherford of Birmingham, Ala., WMU executive director. (Photo by Van Payne)

Four receive N.O. diplomas

MISSISSIPPI — Four students for Mississippi who participated in December 1985 commencement exercises at New Orleans Seminary were awarded diplomas in May.

The graduates completed course work during the seminary's two shortened terms in January.

Listed by the degree earned, the Mississippi graduates included the following.

MASTER OF DIVINITY — Sandra Snell; Kim Kavanaugh Wolverton, MASTER OF RELIGIOUS EDUCATION — Danny Berry; Ralph T. Cain.

Cain, from Eupora, (First Church) is minister of music and youth at Seminary Church, Seminary. Berry is from Prentiss. His home church is Mt. Zion, Mt. Olive. Miss Snell, from Hattiesburg, claims Temple, Hattiesburg, as home church. Wolverton is from Carthage and his home church is First, Carthage.

Catholic agencies are held in contempt of court

NEW YORK, N.Y. (EP) — A Federal judge held two Catholic agencies in contempt May 8 and ordered to release church records to a pro-abortion group or pay \$100,000 a day in fines. The contempt ruling, thought to be the first against a national religious group, has been appealed and the fine has been stayed pending that appeal.

The contempt ruling is part of a six-year-old case challenging the church's right to urge its members to vote for pro-life candidates. Abortion Rights Mobilization and 20 other pro-abortion groups believe that anti-abortion activities of the church violate its tax-exempt status, and are seeking to have that status revoked.

"The argument . . . is that the church engaged in a systematic effort to support or oppose candidates for public office depending on their views on abortion," said Marshall Beil, attorney for the pro-abortion groups.

road of freedom or the road away from freedom," Cavendar added. But he predicted "the militant fundamentalist spirit sweeping our Southern Baptist Convention will fail in the end."

Cavender told an estimated 5,000 persons that Baptists will continue to read the Bible for themselves, "interpret it for themselves and think for themselves no matter how many would-be Baptist priests or Baptist popes try to stop us."

The audience gave the layman standing applause as he closed his speech with an appeal for a new "Baptist Bill of Rights."

"The bells of Baptist liberty will continue ringing because you and I will ring them."

Closing speaker James Flamming of Richmond, Va., urged Baptists not

to make claims about the Bible that the Bible does not claim for itself.

Alluding for the Apostle Paul's statement that "we see through a glass darkly," Flamming, pastor of First Church, said Christians should begin with Scripture but then allow for individual interpretation.

"Anyone who insists they see through a glass clearly about all truth had better realize that they are in obvious violation of Scripture," he said. "The person who makes such a claim is claiming to be a more intelligent, better interpreter than the Apostle Paul himself."

In recent years, Flamming said, Baptists have become "divided over words never found in the Bible. Our attitudes do not mirror the attitudes of our Lord. We give little indication that we will return to the basic

biblical principles of repentance, forgiveness, trust, and love."

Despite their historic claim to be "people of the Book," Southern Baptists are now in danger of "losing and leaving their first love," Flamming warned.

Other speakers at the Forum were R. Keith Parks, president of the Southern Baptist Foreign Mission Board, Richmond; Bill Sherman, pastor of Woodmont Church, Nashville; and Carolyn Weatherford, executive director of Woman's Missionary Union, Birmingham. Herbert H. Reynolds, president of Baylor University, was unable to speak due to illness.

Charles Wade, pastor of First Church, Arlington, Tex., and forum chairman, said he was "elated" with

the attendance and with the themes addressed.

"I've heard themes I haven't heard in Baptist pulpits since I was a boy," Wade said. One of these themes, he said, was "Baptists as a people of freedom. You can put a Baptist and a Bible together and build a church as long as you trust that Baptist as a priest before God. But you have to trust, and that's what we've been missing in recent years in Baptist life."

Gene Garrison, pastor of First Baptist Church, Oklahoma City, who presided at the meeting, said an offering of more than \$17,000 had been received to help offset approximately \$20,000 in expenses for the event.

In a standing vote, the audience joined Garrison in asking the Forum's

(Continued on page 5)

Approves lawsuit expenses

Baptist Press muzzling attempt quashed by Executive Committee

An attempt in the pre-convention meeting of the Southern Baptist Convention Executive Committee to muzzle Baptist Press and the secular news media was finally defeated after a debate that took on both heat and personal statements.

The challenge to the press was initiated by Paul Pressler, a judge of Houston, Texas, and a member of the SBC Executive Committee and its Administrative and Convention Arrangements Subcommittee. Pressler introduced his motion in the subcommittee meeting; and it was amended in the full Executive Committee to read, "That the Executive Committee express its concern concerning the unfounded charges made in both Baptist Press releases and secular news reports concerning widespread voting irregularities at the 1985 SBC and that the Peace Committee take appropriate action to correct such statements and eliminate such unfounded accusations in the future."

Subcommittee chairman Darrell W. Robinson, pastor of Dauphin Way Church, Mobile, Ala., brought the subcommittee action before the full committee and was immediately asked by Presnall Wood, editor of the Baptist Standard of Texas, if there had been an investigation of the reports. Robinson answered that there had not been an investigation to determine whether or not there had been irregularities.

J. B. Fowler, editor of the Baptist New Mexican, New Mexico state

paper, asked Robinson who had initiated the action in the subcommittee. The answer was that it had been Pressler.

Pressler asked if someone other than an Executive Committee member could speak in Executive Committee meetings. Chairman David Maddox of California answered that it is permissible.

Dotson Nelson of Alabama moved to table the motion, but his motion lost by a vote of 27 to 26.

Ann Smith of North Carolina asked if Lee Porter, registration secretary for the convention, was not being truthful when he reported voting irregularities. W. C. Fields, director of Baptist Press, asked if the Executive Committee was considering telling Baptist Press that it should not use a quote from a convention officer.

Porter pointed out that the subcommittee had not discussed the matter with him before making the charges. "I resent that action," he said.

Nelson asked if the matter should come within the purview of the Peace Committee. Both Maddox and Robinson answered that they did not know.

Charles Pickering of Mississippi, vice-chairman of the Peace Committee, was in the meeting; and he answered that he thought such action would be redundant.

John Sullivan of Louisiana, a member of both the Executive Committee and the Peace Committee, said he felt that it would be within the

scope of the Peace Committee.

Finally Francis Wilson of New Mexico offered a substitute motion that removed the Pressler paragraph and left the issue in the original two paragraphs that read, "That the Executive Committee of the Southern Baptist Convention acknowledge the receipt of a number of letters requesting personal identification of persons registering as messengers for the annual meetings of the Southern Baptist Convention and the employment of an accounting firm to certify the number of votes and proper credentials of registered messengers; and

"That the Executive Committee of the Southern Baptist Convention request the Southern Baptist Convention Peace Committee to continue to evaluate this request in the course of its work."

The substitute motion passed by a vote of 38 to 16.

The Executive Committee also approved the expenditure of up to \$300,000 for legal fees, court costs, and other related expenses in the lawsuit against the committee and the SBC last year by Robert S. Crowder and other plaintiffs challenging the validity of the convention's approval in Dallas last June of the report of the committee on board nominations. To date the Executive Committee has spent almost \$177,000 defending the Dallas action disputed by Crowder and the others.

(Continued on page 14)

Bells will continue ringing

(Continued from page 4)

program committee to bring a plan to next year's meeting to perpetuate the meeting on an annual basis.

In her address, Weatherford lamented the debate which continues about the place of women in the church.

"Why should it be debated today?" she asked. "Should the Home Mission Board be reprimanded for allowing women to plant churches? Or the Foreign Mission Board for daring to appoint women who are ordained? Why quibble over titles? I dare say that ordination is not the real question after all. It certainly is not the biblical question, since it did not become a part of church ritual until the third century."

Parks called for a renewed commitment to cooperative missions.

The cooperative approach, he said, is "a hallmark of Southern Baptists that God has seen fit to bless. But we cannot presume that God will continue to pour out his blessing on us as a people."

Parks said the key to continued growth in missions involvement is the pastor since "the church will not rise above the missions commitment of its pastor for very long."

Baptists, he urged, should be will-

ing to "move across hell itself" for the cause of missions.

Urging fellow pastors to seek God's anointment on their preaching, Dwight Reighard of Fayetteville, Ga., declared, "Where there is anointed preaching, there is soul winning. Soul winning churches don't fight..."

"What we need is a Holy Ghost revival," insisted Reighard, pastor of New Hope Church. "Four billion people in the world are counting on us. And for Southern Baptists, the largest Protestant denomination in the world — 14.5 million people — it's time to quit fighting and get back to the main business and win people to Jesus..."

Reighard outlined an approach for pastors to use in seeking God's anointment on their preaching and declared that when the Word of God is breathed from the pulpit, rather than an echo of what others have said, a vitality results which no one can manufacture.

Jerry Vines, co-pastor of First Church, Jacksonville, preached on the literal return of Jesus Christ.

Vines said Christians should be concerned with the person of Christ, not the event of the second coming.

"The one who invaded history 2,000 years ago will conclude history some day. We have the promise of a literal

second coming because we had a literal birth, life, death and resurrection."

No amount of spiritual gymnastics can overcome the literal return of Jesus, he said. Christians are called to be witness and to wait for the Lord's return, he added.

Speakers throughout the conference, including former SBC President Bailey Smith of Oklahoma City, emphasized the validity of the Bible as the Word of God and urged pastors to apply its teachings to their lives and ministries.

"We must look to Jesus at all times and be willing to suffer," declared Harry Garvin, Southern Baptist missionary to troubled Uganda since 1969. "The question is not living or dying, the question is the will of God. If God is in it, we can win the world to Jesus Christ."

David Ring, evangelist from St. Charles, Mo., who had cerebral palsy, challenged the crowd to make themselves available to Jesus, without concern for the abilities they may or may not possess.

"Don't whine, but shine for Jesus," Ring urged the preachers. "Don't tell me God can't change lives. I have cerebral palsy. What's your problem?"

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BAPTIST RECORD PAGE 5

New language group reached by Far Eastern Broadcasting Company

LA MIRADA, Calif. (EP) — The Far East Broadcasting Company (FEBC) has begun broadcasting in Shan, a Burmese tribal language. This brings the number of Burmese tribal languages being addressed to 11, with 4.62 hours of programming each day.

Programs for Burma are broadcast to Burma by short-wave from Manila. About 2,000 letters from Burmese listeners were received by the FEBC in November, according to Doris Evans, constituency relations coordinator for FEBC.

"Burma doesn't allow missionaries in the country, but it does have freedom of religion," said Evans. Churches exist in Burma, but must be self-supporting, as no financial assistance is allowed from outside.

Contenders describe 90-10 division — different ways

By Tim Nicholas

The two candidates for SBC president, winner and loser, held separate press conferences after Adrian Rogers defeated Winfred Moore in the first convention where two persons announced their availability prior to convention time.

Rogers told reporters he believed Southern Baptists were not divided 55-45 (reflecting the 21,201 to 17,898 vote in the presidential election), but "more like 90-10."

Moore noted that he believes the 90 percent "belong to the mainstream that was willing to accept the diversity (in the SBC)."

Rogers said he believes in soul freedom and would "never force my view on another," but that "those who work for us" in the seminaries and other agencies should be expected to reflect such beliefs as noted in the 1963 Baptist Faith and Message statement.

Rogers said there should be "no sole

decider of what is acceptable and what is not acceptable" but, he said, "there's a limit." He said, for instance, that Baptists would not be singing "What a friend we have in Buddha."

Rogers said he would appoint to committees "those I believe to be the best Southern Baptists theologically, morally, ethically, and intellectually."

Moore said he believes in the infallibility of the Bible. He said he believes in the historicity of the first 11 chapters of Genesis. "But if a person holds a high view of scripture... if he sees some of these things differently, I'm not going to read him out of the circle."

Asked by the Baptist Record who should get to decide who should hold the chalk to draw that circle that is called Southern Baptist, Moore replied, "I wish they would let me draw it, because I think there would be a lot more people inside the circle."

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20,000 preachers elect Nelson Price as president

ATLANTA — Some 20,000 preachers from across the Southern Baptist Convention elected Georgia pastor Nelson Price as president at the two-day Southern Baptist Pastor's Conference and heard Adrian Rogers of Memphis, emphasize that the house of Christianity stands firmly on the virgin birth of Jesus Christ.

"If you do not accept the virgin birth of Jesus Christ, you have some real problems," declared Rogers, pastor of the 16,000-member Bellevue Church. "If you don't believe in the virgin birth, then you will have difficulty with Mary, Jesus Christ, the Word of God, and your own character. I wouldn't give you half a hallelujah for your chances in heaven if you don't believe in the virgin birth."

Charles Stanley of Atlanta, who stepped down as SBC president after two one-year terms, welcomed Pastors' Conference participants and thanked them for their prayers and support.

"I believe every Southern Baptist Convention (meeting) is important, but this one seems more important," Stanley said of the upcoming SBC ses-

sions. "I want to encourage you to be here and put this convention above pleasure. Be at every single business meeting and conduct the business so that God himself will be honored."

"We need to recapture our witness for Jesus Christ across this nation, beginning tomorrow," he said, in apparent reference to the opening session of the SBC. "I beseech your prayers and your wholehearted support."

Stanley encouraged messengers to conduct the business of the convention so people will say, "Those Baptists know how to love one another."

Stanley then recognized author James Hefley to present copies of his book, "Truth in Crisis — The Controversy in the Southern Baptist Convention," to outgoing Pastors' Conference president Morris Chapman and his wife.

Hefley's book created controversy since the Southern Baptist Sunday School Board decided not to sell it at the SBC Book Store exhibit.

Price, who preached on "The Name of Jesus," was elected without opposition to succeed Morris Chapman,

pastor of First Church, Wichita Falls, Tex., as president of the Pastors' Conference. Price is pastor of Roswell Street Church, Marietta, Ga.

Thomas A. Hinson, pastor of First Church, West Memphis, Ark., won a close race for vice president. Richard Blair, pastor of Trinity Church, Fort Worth, was elected without opposition as secretary-treasurer.

Only passing reference was made during the two-day conference to the strife Southern Baptists have undergone in the debate between fundamental-conservatives and moderate-conservatives.

"Many of you may have come to Atlanta with the cry down deep in your hearts, 'Is there any hope for my convention, for my church, for my ministry, for my marriage, for me?'" declared James Reimer, pastor of Second Church, Springfield, Mo.

No matter how difficult, dark or desperate things may seem, he continued, "there is hope because Jesus has risen . . . You can leave this conference and this convention with hope burning new and fresh in your hearts."



Pastoral leadership

New Southern Baptist Pastors' Conference President Nelson Price was flanked by the other two officers, Vice President Thomas A. Hinson (left) and Secretary-Treasurer Richard Blair, at the conclusion of the two-day meeting June 9 in Atlanta. Price is pastor of Roswell Street Baptist Church in Marietta, Ga.; Hinson is from First Baptist Church of West Memphis, Ark.; and Blair is from Trinity Baptist Church in Fort Worth, Texas. (Photo by Mark Sandlin)

Two apologize with different intents

By Tim Nicholas

SBC messengers heard two apologies during convention sessions, one with a barb in it.

Lee Roberts, chairman of the Committee on Boards, Commissions, and Standing Committees, apologized for statements that "may have offended" others. Roberts, a layman, had earlier in the year called what the SBC seminaries teach "slop."

"I apologize humbly, respectfully, and above all, prayerfully ask your forgiveness," Roberts told messengers.

Another apology was linked to an attempt to remove a nominee from the Sunday School Board who was also elected to the Committee on Boards.

Walter Jacobs of South Carolina told messengers that Baptists in his state had been "raped" by a political machine. Another messenger urged censure of such language and Presi-

dent Charles Stanley suggested such language was inappropriate.

Later in the convention, Dan Collins, who had been elected to both the Committee on Boards from South Carolina, and the Baptist Sunday School Board, turned in his resignation to the Committee on Boards. This was after a motion was referred to the Executive Committee that would prevent any person from serving on two boards of standing committees.

"I pray that I would never commit any act . . . involving personal privilege," said Collins. He said he always acts on the principles in God's word, "absolute and inerrant."

Jacobs returned to a microphone during the convention's last session and told messengers, "I would like to apologize to you and the convention for saying the word 'raped' to describe my anger and frustration . . . A spirit of openness and trust that has been

traditional among Southern Baptists has been violated by a raw political philosophy that says the end justifies the means."

Then Jacobs added his final barb, "I appreciated Mr. Collins resigning from the Committee on Boards. I only wish he had resigned from the Sunday School Board."

Both Roberts' and Jacobs' remarks received attention from messengers concerning the permanent record of the convention.

When convention minutes were printed in the bulletin concerning Roberts remarks, they only said Roberts made personal statements. A messenger asked that the record be corrected to note that Roberts had apologized. Messengers approved that correction.

After Jacobs' "apology," a messenger asked that Jacobs' entire statement be stricken from the record. The motion was approved.

Senate Committee passes tax reform proposal

By Kathy Palen

WASHINGTON (BP) — A tax reform plan approved by the Senate Finance Committee would allow church pension groups — including the Southern Baptist Convention's Annuity Board — to retain their tax-exempt status but would prohibit persons not itemizing on federal income tax forms from claiming deductions for charitable contributions.

The committee's proposal, which has yet to be written into a bill and introduced before the full Senate, would retain current law that allows federal

tax exemption for non-profit organizations offering "commercial-type insurance."

A tax reform bill approved by the House of Representatives late last year would repeal that exemption. Although the House measure would exempt property or casualty insurance provided by churches or conventions or associations of churches from the definition of "commercial-type insurance," it specifies "annuity contracts shall be treated as providing insurance." That language

would strip the Annuity Board and other similar church pension and welfare groups of their federal tax exemption.

The House tax reform bill includes a permanent provision for non-itemizers to deduct annually all charitable contributions in excess of \$100.

"Care must be taken in communicating with Congress," said James M. Dunn, Baptist Joint Committee on Public Affairs executive director. "The Senate committee is to

be commended for removing the direct tax on the church pension boards. The provision to tax the churches must be removed from the House version when and if a conference committee meets.

"On the other hand, a cruel contradiction exists in the proposed removal of charitable deductions for non-itemizers. Surely many Baptists will express these concerns to their members of Congress."

Kathy Palen writes for the Baptist Joint Committee.

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Campus ministers challenged to find "deep center" ministry

ATLANTA — Campus ministers must find the hope of their calling and transmit hope to students, speakers told about 100 people attending the annual meeting of the Association of Southern Baptist Campus Ministries at Wieuca Road Church.

From the keynote address by seminarian Bill Clemmons to the final banquet message by pastor Peter Rhea Jones, campus ministers were encouraged to celebrate the good things happening in Baptist student work.

Clemmons, professor of spiritual formations at Southeastern Seminary, told the group to look beyond their busy schedules to find the "deep center" ministry. He said this conflict is exemplified in the personalities of Mary and Martha described in Luke 10.

The Mary/Martha conflict is resolved by answering the call to "work with praying hands and pray with working hands," Clemmons said.

Jones, pastor of First Church, Decatur, Ga., told the campus

ministers, "I believe in what you're doing. I have seen first-hand the ministry of availability you perform."

He credited student ministries with being on the "cutting edge" of Southern Baptist work, especially in world hunger.

Such good news "may be the best-kept secret in the Southern Baptist Convention," said Frank Cofer, outgoing ASBCM president. Cofer, director of metro Chicago student ministries, led one of 12 small-group sessions on practical ministry.

The campus minister's mission is to help local churches perceive the campus ministry in a good light, Cofer said. And as more people move into the Southern Baptist Convention from other backgrounds, "we're going to find more people unfamiliar with what BSU is."

Southern Baptists still outdistance parachurch groups in student ministry, said Charles Johnson, director of National Student Ministries for the Baptist Sunday School Board in

Nashville, Tenn. A total of 1,039 Baptist Student Unions minister to 155,000 students, he said. That compares to 575 Campus Crusade for Christ groups and 833 InterVarsity group.

Awards were presented to Chester Swor and Sam Sanford. Swor, a Mississippian, is a 56-year veteran of student work and frequent speaker on campuses. Sanford, of Decatur, Ga., is a student consultant with the Southern Baptist Home Mission Board and former seminary teacher and campus minister. Both were recognized for influencing the growth of student ministry.

Officers elected include Robert Ford Jr. of Jacksonville, Ala., president; Arlisa Dickerson, Jonesboro, Ark., president-elect; Sylvan Knobloch, Charleston, Ill., administration vice president; Adam Hall, Martin, Tenn., membership vice president; Pam Taylor, Denton, Texas, program vice president; and Stephen Holloway, New York City publications vice president.

Election, BJCPA threat, peace highlight SBC

(Continued from page 3)

received cheers from the messengers for his even-handed advice to president Stanley. Some had feared that his being a Church of Christ minister might give too much power to an outsider. Fears proved false.

Many points of order were raised, but not all were recognized by the chair. When the chair thought a point was improperly addressed, Stanley would say, "Your point is not well taken."

Long lines for food and for restrooms were the order of the day, and messengers suffered fairly cheerfully.

Following Adrian Rogers' defeat of Winfred Moore, with 39,099 ballots counted, voting on subsequent ballots dropped to half that number. Apparently, a great number of people did, indeed, simply come to the convention just to note for the president.

For instance, a motion to refer a motion to withdraw SBC participation in the Baptist Joint Committee on Public Affairs, tallied only 21,557 votes on the second day of the convention.

Although most motions were referred to various agencies for consideration, Parliamentarian John Sullivan, pastor of Broadmoor Church, Shreveport, La., noted that this was a standing committee not an agency.

The controversy centered around what is becoming an annual complaint by some messengers — that the Baptist Joint Committee does not represent SBC views — such as on prayer in public schools, according to the person who made the motion, Dan Daniels of Alabama.

The motion to withdraw support included stopping funding of the staff and establishment of a separate Southern Baptist presence in Washington.

Daniels said the BJCPA espouses a

view of church-state "which would destroy" our constitution.

Alvin West of the District of Columbia moved to refer the motion to the Executive Committee, which would consider the merits of the motion at a later time instead of the messengers potentially voting to kill participation in the organization which the SBC funds at 80 percent. Such a measure would take two consecutive years of convention approval.

During the debate, Frank Ingraham of Tennessee and a member of the Executive Committee, noted that the SBC had "acted on this matter five times previously." He said he was pleading for deliberation before the Executive Committee.

After a battle of words between several messengers and the chair over whether such a vote would constitute a new enterprise (making the vote a bylaw violation) and whether the vote would abolish the committee, a show of hands on the referral motion was close enough to force a ballot.

The ballot vote to refer the measure passed 12,001 to 9,556. This allows the motion to be discussed by the SBC Executive Committee prior to any further actions.

The Peace Committee's recommendations basically asked that they be given another year to do their work which the 1986 SBC in Dallas defined as to "seek to determine the sources of the controversies in our convention and make findings and recommendations... so that Southern Baptists might effect reconciliation and effectively discharge their responsibilities to God by cooperating together to accomplish evangelism, missions, Christian education and other causes..."

Messengers approved the committee's recommendation that Baptists take a year of intercession for prayer

for reconciliation and restoration, that there be a one year moratorium on theological/political position meetings, that inflammatory language cease, that all publications be fair and accurate and refrain from labeling and attributing improper motives, that they new SBC president be especially mindful of fairness in all appointments making them representative of the convention.

And the committee officially received a one-year extension of its existence, noting that it would sponsor a planned retreat with all SBC agency chiefs for "dialogue, getting more closely acquainted in order to know and understand each other, and soliciting assistance in the peace making process."

One of the first business measures passed by messengers included the okay of a 1987 Cooperative Program budget of \$136 million, a six million dollar increase. The recommendation was passed with no discussion by messengers.

Then, during discussion of a resolution concerning strengthening missions an amendment was offered suggesting that "every Southern Baptist church give at least a tithe of undersigned gifts through the Cooperative Program to strengthen missions."

The amendment carried an ballot vote 5,129 to 4,184, and then the resolution itself passed.

This may be the first time SBC messengers have gone on record suggesting a minimum amount of church giving toward their unified budget plan for world-wide missions. The SBC average of giving to the Cooperative Program is more like two percent.

Other resolutions passed by messengers included opposition to a member of things that Baptists tradi-

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Devotional The accepted time

By Dan Thompson

When Paul writes to the Corinthians and refers to the "now" he speaks of it as "the acceptable time." No doubt he is thinking of now as the opportune time — a time when the door of opportunity is open. Perhaps he is emphasizing that "it's not too late." Some time ago while listening to the radio to get a weather report, I heard a person singing and one statement in the song caught my attention. It said "it's not too late." Evidently it was a statement, and a plea, to one with whom there was a difference, and suggesting that there was still a chance to work things out.



Thompson

Recently I was in need of a garden hose, and saw one advertised for almost half price. After rushing down to the particular store, I was disappointed to find they were already sold out. I was too late for the bargain. On the other hand, there are many occasions when we discover that it's not too late, and we are thrilled. From a spiritual standpoint, we can be thankful that there are some important things that "it's not too late" for:

I. It's not too late to make things right with God. Christ has made all the provisions for one's salvation. Sin puts a person in such a bad position of being lost and separated from God, and under condemnation. The work of Christ is to reconcile the sinner to God through his forgiving grace, and a new relationship with God begins. The dying thief found that it was not too late. By faith one accepts Christ as personal saviour, and makes things right with God.

II. It's not too late to share the word of Christ. When Jesus on one occasion spoke to the disciples about the harvest, he seemed to emphasize this. It was not too early, and at that point, it was not too late, but would be if they waited, for the fields were white already unto harvest. Right now, we can share the word. It's not too late for us to do it. The parable of the rich fool and Lazarus reminds us of one who did discover that it was too late for him. Opportunity for him to share has passed.

III. It's not too late to make a full commitment to God. Life may not be what it should be for a Christian — not serving — not really living for Christ — maybe just a nominal life. What joy comes in a right relationship with God and a commitment to his will, made possible through Christ who loved us and gave himself for us.

Thompson is pastor, Harperville Church.

Convention split continues

(Continued from page 2)

be a great deal akin to those of Rogers in his conservative stance.

So Rogers has come to a time in convention history when he has the platform from which to bring about unity. Surely he has the confidence and the good wishes of the fundamentalist forces which elected him. His influence and the confidence which might be his to enjoy throughout the convention as a mass of people could be a great deal more widespread than anyone is able to document.

If he could capture the goodwill of the moderate forces, there would be

no limit to what he would be able to accomplish during his tenure. Surely he has the ability to do that, and his fundamentalist sympathizers still would be with him all the way.

Bold Mission Thrust was initiated in 1977, two years before Rogers began his initial one-term tenure in 1979. There is no question but that he is wholeheartedly in favor of the Bold Mission Thrust goal of making a Christian witness available to everyone in the world by the end of the century. He is in a position to do a great deal about it.

Surely this will be his No. 1 priority.

tionally oppose. That list included opposing —

— pornography, particularly through cable outlets

— revocation of tax exemption for church pension boards

— gambling and gambling advertising

— exclusion from American's textbooks of matters pertaining to its religious history and beliefs

— and continuance of an ambassador to the Vatican.

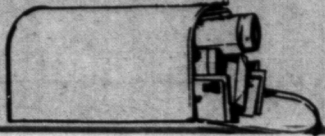
In other resolutions, few of which were seriously debated, messengers offered prayer for farmers, asked increased involvement by agencies and committees to include blacks and other minorities in employment, missions, and programs, and affirmed the need for "families and church to educate children about spiritual insights and Christian understanding of sexuality as essential not only for the avoidance of unwanted pregnancies, but also for the development of Christian character."

A number of nominees to various committees and agencies were challenged prior to their selection, but none — except for the one who resigned a committee (see separate story) — were overturned.

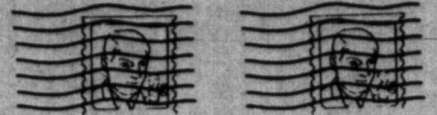
Stan Coffey, pastor of First Church in Albuquerque, was named to be the 1987 convention preacher with the date and place to be, St. Lou is, June 16-18.

In other business messengers asked the order of business committee to consider holding the Foreign Mission Board's report (alternating with the Home Mission Board) just prior to the convention's election of president. Some accused the incumbent president of campaigning for Rogers during this convention sermon time.

Stanley told messengers during his sermon that Southern Baptists should not make the mistake of "changing philosophy of leadership at a very crucial moment in the life of Southern Baptists." That statement was tantamount to an endorsement of Rogers.



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Air Force Academy BSU

Editor:

The Baptist Student Union of the Air Force Academy would like to contact the men and women coming to the Academy this July. We would like to meet their planes, provide transportation and housing overnight, and help them to report to the Academy at the required time. If pastors, parents, friends, or the cadets themselves will contact us with name and address, we will correspond to secure flight arrival times and provide further information.

The Academy Baptist Student Union is a widely recognized organization and is here for the purpose of contributing to the cadet's spiritual growth. Through the support of our Home Mission Board and Colorado Baptist General Convention, the BSU ministry has been carried on

at the Academy since the late fifties. We seek to minister to cadets through involvement in Bible study, discipleship, church involvement, worship, and mission endeavors. We invite the new incoming cadets to get involved with us.

Also, for anyone attending West Point or the Naval Academy, similar ministries are provided. At West Point contact; Alton Harpe, 11 Washington St., Cornwall-on-Hudson, NY 12520, (914) 534-7954. At the Naval Academy contact; Dick Bumpass, 201 Hanover St., Annapolis, Md. 21401, (301) 263-0963.

Dwain Gregory, director
Baptist Student Union
550 W. Woodmen Rd.
Colorado Springs, Co. 80919
(303) 599-9094

Help In Indiana

Editor:

Baptists in Mississippi have always been mission minded. I gained as a teenager a world view of missions from a loving pastor and involved people in the little church at Ludlow in Scott County.

Indiana Baptists can testify of that same mission concern among Mississippi Baptists today because of the manpower, prayers, and money invested by your people in the "Good News America! God Loves You" revivals across our state. Ten teams of church musicians were sent by their churches to work with Indiana churches during our convention's revival effort. Only eternity will reveal the results of this gesture of generosity.

We want to thank specifically the following Mississippi congregations and staff members, plus members of the state staff:

Southside Church in Jackson, Jimmy McCaleb directed the revival music for First Southern Church in Bloomington.

First Church in Brandon sent Farley Earnest, who traveled to Goshen to assist the Maple City Church.

First Church in Vicksburg was represented by Jim Hess, who provided music leadership for the Carmel Church in Indianapolis.

Ed Brashier was sent by First Church, Carthage, to help the Werling Road Church at New Haven.

Don Brown traveled from Hazlehurst's First Church to work with the Columbia City Mission in Columbia City.

First Church of Magee sent Paul Padgett to direct the revival music for First Church, Griffith.

William "Dub" Nelson from the New Hope Church in Jayess traveled to Crown Point to assist the Emmanuel Church.

Clyde Carraway went from Laurel's Trinity Church to Calvary Church in Fort Wayne to lead their revival music.

First Church in Biloxi sent Leon Bedsole to Portage to help First Southern Church.

Dan and Mera Hall, accompanied by Alicia Farnham from First Church in McComb, represented the music department of your state convention well while they were in Plymouth, assisting the Marshall Church.

Please convey our deep gratitude to all Mississippi Baptists and especially to those teams and the congregations listed for the personal sacrifices made to insure the success of those revival efforts. Christ was honored, souls were saved, churches strengthened, and individuals were encouraged and blessed.

We sincerely thank God for you all.

W. J. Davis
church music director
State Convention of
Baptists in Indiana

Be examples

Editor:

One disorder in our churches across this land is the way women dress. It has caused good preachers to leave and even be fired. Our deacons are only servants taking any say away from them.

But true disciples will be bold enough to speak out against wrong doings. Romans 6:6, "We should not serve sin." Genesis 3:21, "God himself put clothes on Adam and Eve." Matthew 5:28, "Jesus said if a

man look on a woman to lust he commits adultery."

Our churches are "the Lord's House," not play grounds. It is time that Christians be set apart (followers of Christ), and be examples — not like heathen who never knew him.

Name withheld
by request

One reason we ought to be more thankful for God's blessings is that we deserve so few of them.

Feel better

Editor:

One wonders if the "Conservative" brother who took pot shots at the Baptist Record, the Sunday School literature, and local church bulletins saying there is "a subtle attempt to brainwash the church membership to accept blacks into our churches by the thousands," (Baptist Record Letters 5/29/86) has even "a thimbleful of brains."

Cultural differences notwithstanding, the reason "each race is more comfortable in its own environment" may well be that there shows through the thin veneer of pious religious conservatism a spirit of fear, racial prejudice, and hate. The "liberals" in the seminary are charged with desiring "to tear out a few chapters of the Bible, while the conservatives want to accept the Bible as written."

Well, I've been to the seminary and I never found any of my professors encouraging me to tear out anything.

My advice to the writer is to go to I John 4 and read carefully. Perhaps he should read also Eph. 4:3-6; Col. 3:12-14; and all of James, especially Ch 2. I know I'm prejudiced. I admit it. Lord help me conquer my tendency to be prejudiced against people who are prejudiced.

I commend you for the way you answered the letter, pointing out in your gentle way the writer's obvious ignorance of the issues. Forgive me for not agreeing with you that nothing would be gained by commenting on his doom and gloom, prejudicial criticism of the Southern Baptist Convention, public school education, the Sunday School Board, and the Baptist Record. If nothing else, I feel better for having written.

Tommy Anthony
minister, youth activities
First Baptist Church
Meridian, Miss.

Hands across America

Editor:

I am writing about hands across America. Jesus said in Matthew 26:11 "You will always have the poor with you." Deuteronomy 15:11 "There will always be poor people in the land. Therefore, I command you to be open handed toward your brothers and toward the poor and needy in your land."

Hands across America, live aid, Band-Aid, USA for Africa, farm aid: these social charity benefits are of the devil.

What are they going to do next? Have hands across the oceans, hands across the world, after all it's all part of the new age movement — "Universalism."

Look, we are commanded to do all we can do to help and relieve the unfortunate of their state of poverty. Isaiah 1:17; Isaiah 58; Matthew 25:34-45.

The state and national government have shown time and again that they can only make a drop in the bucket. And don't get me wrong, "I praise God for our welfare programs." But there was a time when the church (an

assembly of called out ones) made up of saints (holy people, a people that have been set apart) took care of the less fortunate in their own community. We must learn the lesson of world missions. The missionaries teach the refugees to read, to write, to farm, to work, to take care of their own health. In other words they educate the refugees. They are not just poking food down their throats. They did not just put clothes on their backs. They educate them.

We the church are going to have to revive our home mission program in order to make a difference in our own communities.

Let us bring attention to the problem of the poor and needy nationwide; but let us, the church, in our own locality, reach out to the poor and needy, rather than spend hundreds of thousands of dollars on building programs which for the most part we are not in need of.

Let us spend that money, time, energy, and effort on the poor and needy that are in need of it.

Clyde Lane
Grenada

Divorced minister

Editor:

I continue to see letters to the editor concerning the letter from the divorced minister in the March 20 issue who felt he should be allowed to be a pastor in spite of being divorced. Most of these letter writers supported him, giving various reasons, including the fact that there is a shortage of ministers and therefore, we should not be so choicy.

Now if we who are sinners saved by grace had to make our own rules and qualifications for a pastor, wouldn't things be in a mess? Some of us are divorced, for instance, so it wouldn't seem quite right for us to make up the rule that a minister could not be divorced. Thank goodness God made it easy for us so we who are sinners would not have to make up these rules. Through different writers in the New Testament he gave us the qualifications for a bishop, or

minister, and for deacons. In I Timothy 1-11 are the qualifications for a minister, one of which is the qualification that a minister should be the husband of one wife.

I don't believe it is our place to question why God made this one of his qualifications. I'm sure he had his reasons. When we vote on calling a new pastor, or vote on a deacon, I believe he expects us to use the guidelines, or qualifications, he has given us in his Word. Christ loved the church and gave himself for it, so I am sure he could foresee the problems which could arise out of allowing divorced pastors, therefore he gave us that qualification.

As the writer in the May 29 issue asked, "How effective in the pulpit can a pastor be who is divorced?"

Name withheld
by request

Divorced member

Editor:

Having recently retired and being alone, I moved to Mississippi where I have a number of relatives. After buying a home and getting settled, I went in search of a church home.

After visiting several churches, though being of another denomination, I decided on a local Baptist church. The people were warm and cordial, and I especially liked the minister. I seemed to get so much more from the services at this church than at mine.

Against the stern warning of my former church members, who maintained that once the news had circulated that I was divorced I would see radical change in the manner I had been accepted in the Baptist church, I was baptized and joined this church right away.

Recently I have followed the letters regarding the divorced minister. I can relate to this dilemma since I too have begun to experience what I was warned that I would.

It is almost unheard of for a father to be awarded custody of a minor child in an Oklahoma court, although I was granted full custody of my two babies. From this I feel that we need not elaborate on why. The Bible even condones divorce for this reason and only this reason. With the aid of a court approved "nanny," my son and daughter were raised in a Christian home. They are now both college graduates, married, are both active in their churches; and my grandchildren are being raised in a Christian home.

Name withheld
by request

Divorced ministers

Editor:

Since the issue of pastors who are divorced has come up, I would like to be heard. Revelation 22:19 reads, "and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Therefore the question is not if divorced persons are forgiven. Of course they are, because the book says only one sin is not forgiven, blasphemy. We go back to Acts 5:29 that tells us we ought to obey God rather than men. So we should not seek an answer about divorced pastors on our own. In I Timothy, chapter 3, God's standard for the qualifications are found on the printed page. The pastor shall have but one wife. So the problem is not ours. God has already given his answer to the problem.

Since we as Baptists take the Holy Bible as the source of our teaching, we will have to take all of it. It does not work to tear out or skip over the pages that we want to deal with our way. We have to keep Rev. 22:19 for its worth. We don't need to add or take away!

Mary Wager
Tupelo, MS

This should signal a sufficient discussion about divorced ministers. — Editor

Faces And Places

by anne washburn mcwilliams

"His Name Is Wonderful"

In Nepal I met a Christian writer who so inspired me with his total commitment and his service to God in the face of unbelievable difficulties, that I asked him to tell me something of the story of his life, and how he came to this point in his spiritual journey. I met his beautiful wife and their young son and daughter.

Such joy registered in his face and in his prayers that it gives me a glow of happiness just to remember them. When Joan and I encountered a problem at the airport, he talked with officials one after the other for several hours. Between times he made no complaint, but walked about the terminal smiling and humming "His Name Is Wonderful."

I want to let him be guest columnist this week and share his letter of testimony:

There was no rain down the Himalayan ranges nor was there a sign of it on the horizon. The earth had turned dry all over. The grass and hillside flowers were withering away. People expected rain, but their expectation yielded no fruit. Meanwhile, a young mother was in physical pain to deliver her first baby in one of the wooden houses. Yes, the final pain was gone! A baby boy was born. Suddenly the clouds burst down into joyful tears and flooded everywhere — the expected rain. Looking at the rain from his windows, the proud father of the boy named his son in his tribal language So (rain) Lon (to flow).

Thus, my name was coined — Solon Karthak. My family members were animists searched for their gods in every mysterious development of nature. All unexplainable things or matters became their gods and goddesses which tied them and their way of life from one generation to another generation. It was, and I know today is, the power of Satan, our arch enemy. This dark phase in my life had to go one day in God's pre-determined plan.

While I was doing my college, a group of young people made me to attend their so-called religious camp.

Attending this camp, I became restless after hearing the plain message of the Bible about having heaven or hell, Jesus or somebody (thing) else. Deep searching began in my thoughts and heart. My search reached a point of making definite decision — I made no mistake in realizing my personal inborn sins. I confessed them all before Jesus, asking him to wash me in his shed blood of Calvary. I gladly said, "Jesus, now onwards, you're not my Jesus alone, but my personal God and Lord. It became a crowning or victorious event in my personal life. A new delightful chapter began.

During my college days I had the opportunity to develop certain areas of my writing. I wrote a number of short stories, essays in many Nepali language literary magazines, and contributed articles mainly in to Christian home monthly magazine named Sangati (fellowship). While I was in college, my first original novel, entitled Morning Star, was published, along with a translated novel. Afterward, a collection of short stories, titled A Kiss and Flowers, was published. At the same time, I kept writing gospel tracts, edited a literary magazine, and for three years I did editing of the only Nepali language Christian magazine, Sangati, (as mentioned earlier), as well as contributed a number of short stories and essays to other literary magazines.

In all my writings, I had and still have a sole aim, i.e., to make known not my name but my Lord and God, Jesus Christ.

In the midst of this process my Christian life grew steadily. I had a good company of Christian friends who helped in moulding my life into the likeness of Jesus. Their encouragement in the study of God's Word, in prayer, and witnessing, worked as a tonic to my spiritual life. My heart's desire became strong to serve my new found Lord and make him known through the gospel to all people, primarily to my own Nepali community. After doing my master's

degree in education I joined a degree college as a lecturer, but a powerful force within me urged time and again to serve the Lord on a full-time basis.

One day a friend challenged me to work together with him in the writing, translation, editing, and producing Nepali language Christian literature. I had a strong conviction that literature or the printed page can play a powerful, effective role in evangelism. Moreover, the need of this kind of ministry in our context was very, very great and urgent. My aptitude, area of interest, was in writing, and I had the firm conviction that the gospel could be communicated through this kind of medium.

A time of making a hard decision in a Hindu country like Nepal was not easy sailing for me. It would be a risky, fiery, dangerous step to make and carry it on. To pay the cost of being a disciple had to be actualized in the real sense. It took me time, prayers. I took the counsel of elders, awaited him, and finally I'd to yield to the challenge to give my life fully for God's service.

This was a small beginning for me to act on. I acted, and God honored my action. In midst of all uncertainties, law against propagation of the gospel, and dark satanic power in every aspect of Nepalese life, the gospel of God is being preached and reaching to thousands. To add impetus in this process of evangelism, a bigger challenge came to me from WLC in 1982 to place the gospel in every home in this most needy land. By his provision, power and protection, today thousands of unreached homes have the finest opportunity to have the gospel message, Jesus Christ as their God and Lord.

This is my testimony of what God did in my personal life and in the lives of my people and community. You can too become a part of this process of changing lives by praying earnestly and participating as the Lord directs you. You can write to me c/o Anne McWilliams, Box 530, Jackson, MS 39205.

Seminary names Gunn, Howe as '86 distinguished alumni

ATLANTA — Frank W. Gunn and Claude L. Howe, Jr. have been honored as 1986 Distinguished Alumni by the faculty of New Orleans Seminary.

The honors were announced, June 11, at the seminary's annual luncheon, held at the Omni International Hotel in Atlanta.

Gunn is pastor of First Baptist Church of Biloxi, Miss., and president of the Mississippi Baptist Convention. He earned the master of divinity degree from New Orleans Seminary in 1960 and has served in Biloxi since 1972.

Howe is chairman of the Division of Theological and Historical Studies and professor of church history at New Orleans Seminary. He earned the bachelor of divinity degree in 1957 and the doctor of theology degree in 1959, both from New Orleans Seminary.

Gunn, born in Prentiss, was reared in Indianola.

Before moving to Biloxi, he was pastor of five other churches in Mississippi and Louisiana. He has served 10 years on the board of trustees for New Orleans Seminary.

He and his wife, the former Sandra

Elizabeth Sandifer of Jayess, have three adult children, Frank, Alicia, and David.

Howe, a native of Senatobia, resides in Picayune. He served as pastor of Mt. Pisgah Church, before joining the seminary faculty.

He earned a bachelor's degree from Mississippi College and a master's degree from Purdue University.

Howe is author of the book *The Theology of William Newton Clarke and Glimpses of the Baptist Heritage*.

He and his wife, the former Joyce Nadine Whitten, have one son, Kenneth Dale.

Thursday, June 19, 1986

BAPTIST RECORD PAGE 9

Cooperative giving triples U.S. inflation rate

NASHVILLE, Tenn. (BP) — Southern Baptists' year-to-date increases in contributions to their Cooperative Program of mission and ministry support have stretched to three times the U.S. inflation rate, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

"The convention's seven-month Cooperative Program increase is 7.13 percent, compared to a Consumer Price Index of 2.3 percent," Bennett said. "The Cooperative Program is growing more than three times as fast as inflation."

The Cooperative Program is Southern Baptists' unified giving plan that supports 19 agencies and institu-

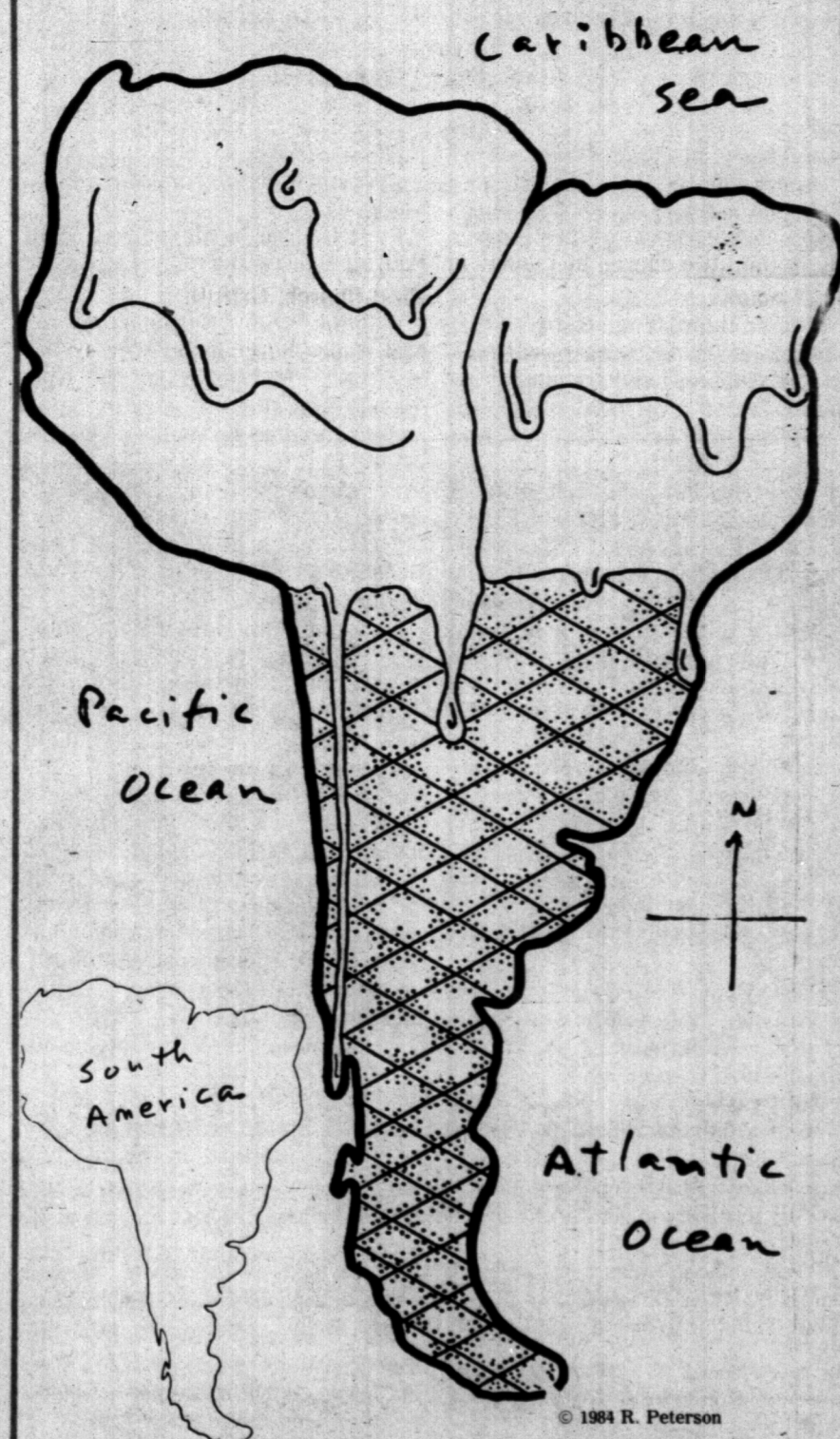
tions which conduct mission, education, and ministry activities worldwide. The Cooperative Program fiscal year runs from Oct. 1 through Sept. 30.

Through the end of April, 1985-86 Cooperative Program contributions totaled \$72,735,276, an increase of \$4,842,495 over the same period the previous year, Bennett reported. April contributions were \$9,954,113, an increase of \$164,289 over April of 1985.

More good news is found in reports of Southern Baptists' contributions to their mission offerings, Bennett added. "The Lottie Moon Christmas Offering for Foreign Missions is 3.75 percent over the same period a year ago," he said.

GEOGRAFUN: (For Young Readers) Nations and Imaginations

By Ralph C. Peterson



© 1984 R. Peterson

South America

Redrawn as an ice cream cone.
Color in the picture.

Baptist workers in Ethiopia start crop, animal projects

By Art Toalston

ADDIS ABABA, Ethiopia (BP) — A tuluget is a tuft of hair left on an Ethiopian child's otherwise-shaven head. If death comes, tradition holds, an angel can grab the tuluget to lift the child to heaven.

Death and the threat of famine are as much a part of Ethiopian culture as the tuluget. "They're one dry spell away from famine at all times," says Southern Baptist missionary Jerry Bedsole, a veterinarian. "They live from crop to crop."

To make the dry spells less deadly, the Ethiopian government's Ministry of Agriculture and Southern Baptist missionaries in Ethiopia have signed an initial agreement for Southern Baptist development work in one area. The long-range agreement is one of the first between the government and a private agency active in famine relief.

Southern Baptists will undertake crop and animal projects in a canyon region between the Rift Valley and the Blue Nile, where they operate five feeding stations battling several years of drought. Ninety-eight percent of the people in the area depend on their harvests to survive.

Additional volunteers — at least one agriculturist and one veterinarian — will be needed beyond the 23 Southern Baptists already working in Ethiopia.

Through development projects, Southern Baptist missionaries and volunteers will be "working with people at the level of their needs," explains Lynn Groce, mission organization chairman and an agriculturist.

Close contact with individual farmers and their families will provide opportunities "to share Christ's love and concern for the whole man."

Ethiopia, Africa's poorest country per capita, critically needs development aid, says Dag Hareide, United Nations rehabilitation coordinator in Ethiopia and a Norwegian Lutheran.

Despite \$1.3 billion in emergency assistance last year, the country receives the least amount of long-term aid per capita in Africa — about \$10 per person compared to the continent's \$25 average, Hareide notes.

Other drought-stricken countries, he adds, receive six to seven times more development aid per capita than Ethiopia.

Famine has afflicted Ethiopia about every 10 years "for as long as we have written sources, for as long as we know... and it will come again," Hareide says. The famine in recent years, he adds, has been the most widespread and catastrophic of this century.

Experts predict Ethiopia's population of 44 million — Africa's second-largest will double by the year 2000, reports Ed Mason, a Southern Baptist volunteer administrator from Tallahassee, Fla. "You wonder, if they have trouble feeding 44 million people, how in the world are they going to feed 88 million?"

Southern Baptist missionaries and volunteers will work with several farmers' associations, or rural governmental districts of 250 to 300 families, in small-scale projects to

serve as models for other associations.

Initial efforts will include terracing and other soil conservation techniques, seed improvements for better harvests, breeding programs to build the stamina of oxen, sheep and other animals and veterinary medicine. Measures for clean drinking water also may be involved.

The projects "will seek to attack the root problems rather than dealing with the symptoms of a time of crisis," says R. Keith Parks, president of the Southern Baptist Foreign Mission Board, who visited Ethiopia in April.

Southern Baptist missionaries also have supplied wheat seed to 12,000 families and corn seed to 8,000. Further seed distribution is planned.

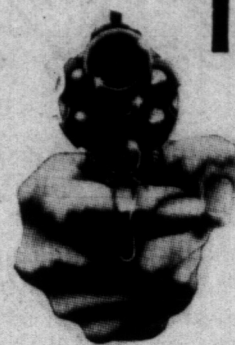
Groce says the farmland "has an amazing ability to recover" with proper care over several growing seasons. But agricultural changes come slowly.

Subsistence farmers cannot afford to take risks with their meager fields, he notes. "Concrete, demonstrable agricultural methods" are a must, as is day-to-day contact with the farmers.

"You have to admire them that they have enough determination to get up in the morning," Mason observes.

Bedsole sees a parallel between the hope that development projects can bring and Jesus' ministry.

Toalston, an FMB writer, recently returned from a reporting trip to Ethiopia and Uganda.



Intensive care

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with your life*

Can't people reason?

Dr. Burchak, can't people use their reasoning ability to recognize the lethal effects of alcohol and drugs?

One answer to that particular question is that the intoxication produced by the alcohol or drug results in an unreasoning ability. Drugs or alcohol take a person out of reality and make him unreasonable or illogical. He cannot see what other people are

seeing who are not participating in the use of chemicals.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

Christian Broadcasting Network will sell television stations

VIRGINIA BEACH, Va. (EP) — Christian Broadcasting Network (CBN) will sell its three television stations, lay off 41 employees, and drop its toll-free telephone number, in a cost-cutting effort that is expected to save the network \$24 million.

The cutbacks will make capital available for other ventures, according to CBN media relations manager Benton Miller. CBN has not suffered from a budget deficit, but donations have not risen as quickly as expected. Contributions last year were up only seven percent, rather than the 22 percent growth that had been projected.

The toll-free counseling number will be dropped because of rising costs. CBN has been the nation's top user of the "800" number.

CBN founder Pat Robertson has speculated that his consideration of a 1988 presidential candidacy may have hurt contributions to his ministry.

Missionary News

Robert and Nan Sugg, missionaries to Taiwan, have returned to the field (address: University Rd., Lane 12, #1, Tainan 70102, Taiwan ROC). They are natives of Mississippi.

Paul and Margie Thibodeaux, Baptist representatives to Eastern Europe, have arrived in the States for furlough (address: P. O. Box 511, Oxford, Miss. 38655). Born in New Orleans, La., he considers Oxford, Miss., his hometown. The former Margie Harris, she was born in Falmouth, Mass., and considers Oxford her hometown.

Binion and Pattie Fleming, missionary associates to Guam, report a change of address (Box 6576, Tamuning, Guam 96911). He was born in Amite County, Miss. She was born in Alabama.

James and Dottie Gilbert, missionaries to Panama, have arrived in the States for furlough (address: 919 Reaves St., Jackson, Miss. 39204). He was born in White Bluff, Miss.

Earl and Mamie Lou Posey, missionaries to the Philippines, are in the States on medical leave (address: 619 Chestnut St., Birmingham, Ala.). A native of Alabama, he was born in Boyles. The former Mamie Lou Eubanks, she was born in Lucedale, Miss.

Warren and Joana Rush, missionary associates to Senegal, have arrived in the States for furlough (address: 1044 Wolfe St., Jacksonville, Fla. 32205).



Halford



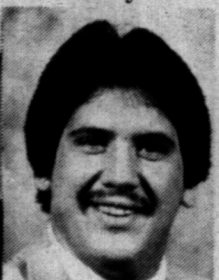
Herring



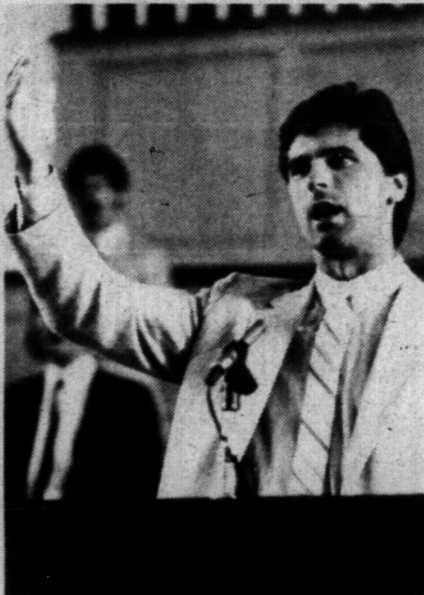
Selby



McEwen



Nix



Murrell



Simmons

Seven speak in chapel

Seven from Mississippi were among those elected by the student body of New Orleans Seminary to lead in one of six student-led chapel services recently at the seminary.

These included Halbert Ray Selby, Jr., Benton; Betty Janice Halford, Jackson; Mary J. Simmons, Bassfield; John T. Herring, Siltillio; Simeon Aaron Nix, Pearl; Rickey Owen Murrell, Mantachie; and Larry T. McEwen, Ruth.

Off the Record

A man had been pulled over to the curb for speeding. The police officer, pad in hand, snapped, "OK, what's your name?"

"Mustapha Toktobolot Dzhelal-

shade," the driver replied.

"Well," said the policeman slowly as he pocketed his pad, "don't let me catch you speeding again!"

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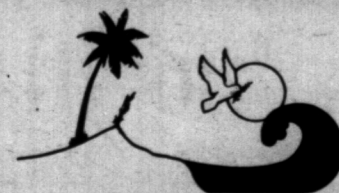
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-Just for the Record-



New Hope, Columbus dedicates new building on second anniversary

New Hope Church, Columbus, dedicated its new building May 2 on the church's second anniversary. John McBride, director of cooperative missions, Mississippi Baptist Convention Board, brought the morning message. Lunch was served. The dedication service was in the afternoon, with Victor Bonner, pastor; J. C. Mitchell, director of missions; and the building committee participating. The building consists of 5,904 square feet.

The church was begun as a mission in 1981 and organized as a church, May, 1984. The church had met for the past year in a mobile chapel provided by MBCB.

Pictured are (left to right) John McBride; Billy Abrams, Charles Smith, Dewey Comp, building committee; Victor Bonner, and J. C. Mitchell.



The Moseley Chapter of RAs, Crowder Church, Crowder, picked up cans, sold them for \$273.63 then donated the money to the Annie Armstrong Easter offering.

Pictured, (left to right) front row, are Patrick Cannon, Tommy Russell, James Franklin, Tony Marberry, Corey Austin and Davie Wilson.

Back row, Billy Harold Holcombe, counselor, William Earl Russell, Brad Bailey, Brad Alexander, Bubba Franklin, John Shields, Brandon Smith, Marty Sewell, Dwaine Marberry, and Bill Traywick, counselor.

Cherry Park, Clinton: Vacation Bible School, June 23-27, 7-9 p.m. Classes will begin with four year olds and go through youth. Hollis Alderman, pastor.

Oral, Sumrall celebrates 100th

Oral Church, Sumrall will celebrate 100 years of service on June 22. Sunday School begins at 9:45 followed by worship service at 11. Lunch will be served at noon in fellowship hall and each family is asked to bring a covered dish.

Centennial Service will begin at 2 p.m. with singing and former pastors sharing a time of their ministry at

Revival Dates

Springfield (Leake): June 20-22; Fri. and Sat., 7:30 p.m.; Sunday, 11 a.m. and 6 p.m.; M. B. "Buddy" Puryear, pastor, Holmesville, McComb, evangelist; Larry Fisher and Brenda Makemson, music; Randy K. Makemson, pastor.

Beacon Church, Hattiesburg: June 22-27; 7:30 p.m., Mon.-Fri.; Sunday, 11 a.m. and 7 p.m.; dinner following morning services; Argil Smith, evangelist; Mark Nelson, music; Cecil Hathorn, pastor.

Oral Church. Centennial sermon will close the service. Jerry T. Lennep is pastor.

Edd Holloman, pastor, and Tommy Risher, Corinth Church, Jasper County, members of a mission group to West Africa, returned May 31. They report that our missionaries are doing a good job in Africa.

"Glory to God for their safe journey," says Bill Crownover, church reporter.

Homecomings

Palestine Church, Rt. 1, Harrisville: June 22; Gene Douglas, pastor, speaker, morning worship; dinner on ground and singing will follow 11 a.m. worship service; offerings of the day will go to cemetery fund.

Names in the News

John Gandy, a lifelong resident of Union Community, Route Two, Seminary, has served Union Church as deacon for 30 years. He was ordained during the pastorate of Johnny Foy. Gandy is married to the former Marguerite Lott, they have three daughters, Jackie, Juanice and Vaneesa.

Sunday School leaders may choose one of four Gulfshore conferences

Four Sunday School Leadership Conferences are available this summer at Gulfshore Assembly for all Sunday School age group workers, on the theme, "The People Challenge... Go... Tell... Teach." "Sunday School leaders are to go to people, share Christ, and teach them of his ministry," according to Keith Wilkinson, Sunday School.

Dates set for these conferences are July 28-30; July 31-Aug. 2; Aug. 4-6; and Aug. 7-9.

Jerry Massey, pastor, First Church, Amory, will be guest speaker the first two conferences, July 28-30 and July 31-Aug. 2. James Richardson, pastor, First Church, Madison, will be the featured speaker for the two conferences of the second week, Aug. 4-9 and Aug. 7-9.

Conferences will be provided for all age groups. Special interest conferences will be offered at each session. The four conferences for adult leaders will include one on reaching and teaching single adults.

July 28-30, a conference for workers with mentally retarded will be led by Mrs. Jo Hester of Terry.

August 4-6, James Rose, Baptist Sunday School Board, Nashville, will lead a Media Library Conference.

Musicians will be James Beasley, Crystal Springs, leading the singing the first week with Terry Dent of Jackson as pianist, and Ed Brashier of Carthage leading the singing the second week with Cissa Richardson of Madison as pianist.

Conference leaders July 28-30 and July 31-Aug. 2 will include Jim Dalrymple, Gulfport, general officers; Keith Williams, Jackson, adult directors; Fred Neyland, Nashville, adult teachers; Ken Brumley, Tyler, Texas, single adults; Ina Gordon.

Laurel, adult class/outreach officers; Susan Bryant, Clinton, children's leadership, older children; Dixie Martin, Clinton, younger and middle children's leadership; Martha Neyland and Carole Hallum, Nashville, preschool leaders; Barbara Taylor, Crystal Springs, preschool/children's coordinator; Ruth Allen, Jackson, youth (12-17).

Conference leaders Aug. 4-6 and Aug. 7-9 will include Bill Gambrell, Jackson, general officers; Keith Williams, Jackson, adult directors; Carolyn Ulmer, Conroe, Tex., adult teachers; Liz Sherrer, Okla. City, single adults; Joe Sherrer, Okla. City, adult class/outreach officers; Paul Lee, Vicksburg, youth leaders; Evelyn Vaughn, Jackson, leader of older children; Avonnell Ballou, Meridian, leaders of younger and middle children; Barbara Floyd, Dallas, and Kathryn Price, Prentiss, preschool leaders; Barbara Taylor, Crystal Springs, preschool/children's coordinator; Ruth Allen, Jackson, youth (12-17).

For reservations, contact Frank Simmons, manager, Gulfshore Baptist Assembly, Pass Christian, MS 39571 (phone 452-7261).



Massey

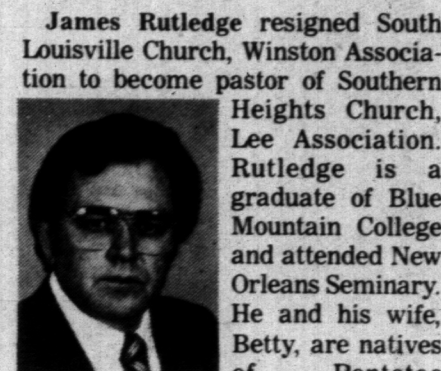
Richardson

Staff Changes



Clements

Noel Clements, a former member of Colonial Hills Church, Southaven, and a recent graduate of Blue Mountain College has been called to Pleasant Grove Church, Woodland, as pastor.



Rutledge

James Rutledge resigned South Louisville Church, Winston Association to become pastor of Southern Heights Church, Lee Association. Rutledge is a graduate of Blue Mountain College and attended New Orleans Seminary. He and his wife, Betty, are natives of Pontotoc County.



Homer
Rt. 4, Forest.

Albert Homer, Jr. of Bentonina has been called as pastor of Calvary Church, Scott Association, beginning June 1. He and his wife, Birdie Sue, and son, Bubba, are now on the new church field at

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Mississippi girls win Lowndes awards

BIRMINGHAM, Ala. — Noemi Gonzalez and Sheri A. Wilson have been named two of four recipients of the Elizabeth Lowndes Awards for 1986.

Gonzalez is a senior at the University of Southern Mississippi in Hattiesburg. She is the daughter of Miguel and Noemi Gonzalez of Gulfport, home missionaries.

Wilson is a graduate of Baylor University in Waco, Tex. She is the daughter of Michael and Kitty Wilson, former missionaries to Taiwan, now living in Mississippi.

The awards are given by Woman's Missionary Union, SBC, to assist career missionaries in the higher education of their children.

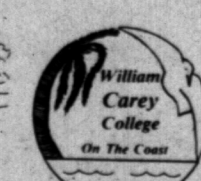
The Lowndes award is given in honor of former WMU, SBC, Treasurer Elizabeth Lowndes. It is presented to the most outstanding college graduates among children of Southern Baptist home and foreign missionaries. The award denotes high scholastic standing, superior leadership qualities, noble character, and steadfast influence for righteous causes.

The other two winners for 1986 are LeAnne Brinkley, Hagerstown, Md.; and Curtis L. Sergeant, Fayetteville, Ark.

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Women in ministry hear messages on hope

An audience of some 275 persons, almost entirely made up of women, last week at the Second Ponce de Leon Church in Atlanta, heard a variety of speakers give support to the concept of women in the ministry as they spoke during the annual meeting of Southern Baptist Women in Ministry.

Speakers ranged from seminary professors to lay persons to an unemployed minister.

The audience sat almost spellbound as speaker after speaker supported women serving in the ministry. Pamela Scalise, an assistant professor of Old Testament at Southern Seminary, Louisville, Ky., told the audience that "Christian understanding is moving from an old order to a new order."

The unemployed minister was Clista Whitehurst Adkins of Augusta, Ga., who is a 1980 graduate of Southern Seminary. Her husband is minister of education at First Church, Augusta. She implored other women ministers not to lose heart and quit but to preach Christ despite any opposition and criticism. She said that many women ministers are discouraged because, like the Apostle Paul, they are criticized, maligned, and rejected. "We are beaten by criticism, rejection, overwhelming tasks, and our own weaknesses; but we are never ultimately defeated." She urged the women attending the conference to allow God to change their pain, suffering, and discouragement into a positive, redeeming purpose and to quietly continue serving and preaching.

Adkins said Southern Baptist women in ministry have honesty and integrity in their preaching. "We do not tamper with God's Word. We try not to twist words of scripture to fit ideas of our own, and try not to lift words to support our pet doctrines or particular theologies."

Rather, Baptist women ministers are concerned about preaching Christ so that God's grace extends to more people, she said.

Acknowledging that theirs is a risky ministry, she encouraged the women in ministry to risk the pain, the difficulties, the suffering, and the hard times that they encounter in the ministry.

Christine Gregory, a former president of the SBC Woman's Missionary Union and a former vice-president of the Southern Baptist Convention,



Christine Gregory, former Woman's Missionary Union president and former SBC vice-president, speaks to the Women in Ministry Conference. Mrs. Gregory is now a Baptist World Alliance vice-president.

commended the women for their quiet, persistent efforts to be women ministers. "You have not been raucous, crude, or rude; but you have made gains by saying that this is God's will for your lives." Gregory is presently a vice-president of the Baptist World Alliance.

On Sunday morning the Bible study was led by Virginia Barfield, an adjunct professor of Greek at Southeastern Seminary at Wake Forest, N.C., she noted that as Paul had to defend his ministry to Corinth, so we are called on to defend our ministry and commission today." She added, "We do not lose heart (hope), because our hope is in Christ; and it comes from our own experience of him as Lord."

"The reality of the resurrected Christ is the basis of the Christian hope," she said. "Without faith in Christ there is no validity in ministry."

"Paul did not have within himself the power and ability for his ministry," she noted. "Paul knew he was called and bestowed with a gift. He knew he had no choice."

The call and commission by God mandates obedience, she said. "The ministry of Peter and John was called into question by religious leaders as noted in Acts 3 and 4. They were told to shut up, but they defended their ministry." She noted that the ministry of the two was effective but was not the normal. "It was an annoyance to the religious leaders, but they could not find a way to stop them."

The Sunday morning Bible study was part of a worship service at the Omni International Hotel. The message was delivered by Janet Fuller Carruthers, who is a home missionary, a Baptist chaplain at Yale University, and director of campus ministries in New Haven, Conn.

Carruthers told the audience of about 500 that morning that "the fact that you and I have nothing to say is the painful lesson we learn as ministers."

"We wonder why we have been called in the first place," she said. "We dare not preach ourselves." She added, "There are great words to be spoken, but they are not ours. When we admit to being tongue-tied we get out of the way for God to speak. We are freed to speak the words of the one who has something to say."

She concluded, "We have this beautiful treasure in earthen vessels



Molly Marshall-Green, an assistant professor of Christian theology at Southern Seminary, leads a seminar during the Women in Ministry Conference prior to the Southern Baptist Convention. The seminar subject was "Biblical Basis for Female/Male Equality."

to show that the glory belongs to God and not us."

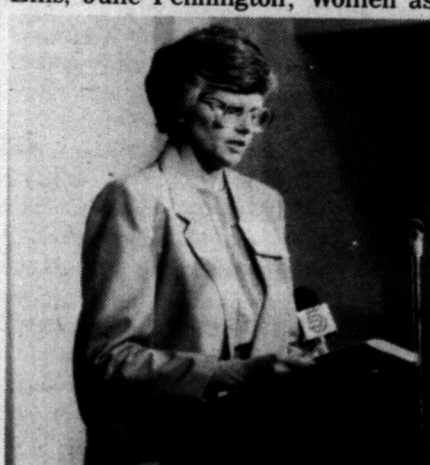
Carruthers, who is an ordained minister, became the center of controversy a year ago when the personnel committee of the Home Mission Board directors voted 8 to 7 against her recommendation to Yale because of her ordination. The full board reversed the decision by a vote of 37 to 34.

The conference adopted its first constitution, which establishes its purpose as being "to provide support through fellowship and spiritual renewal of women in Southern Baptist life; to affirm and encourage women as ministers of the gospel; and to provide a positive influence on the SBC concerning the role and place of women within the kingdom."

Officers of Southern Baptist Women in Ministry are Ashli Cartwright Peak of Columbia, Mo., president; Libby Bellinger, chaplain for Inner-city ministries in Waco, Texas, vice-president; Nancy Ellett-Allison, associate pastor of Royal Lane Church, Dallas, recorder; Dianne Eubanks Hill of Elizabeth City, N.C., interim treasurer; and Karen Conn Mitcham, public school teacher in Americus, Ga., program coordinator. Reba Sloan Cobb is editor of the publication, *Folio*.

Irene Martin, music evangelist from Harpersville, Miss., and pianist at First Church, Richland, presented a concert before the sessions got under way on Saturday and presented special music between sessions as well as during a dinner for all of the registrants on Saturday evening. She also presented special music between the Bible study and the worship service on Sunday morning in the Omni International Hotel Ballroom.

There were two sets of seminars on Saturday afternoon. The subject matter immediately after lunch was "We Have This Ministry." Leaders were for Biblical Basis for Female/Male Equality, Molly Marshall-Green; Claiming your Ministry Identity, Reba Sloan Cobb; Contributions of Baptist Woman in the Twentieth Century, Debi Pittman; Deacons, Carolyn Whitehurst; Dealing with Anger, Cindy Harp Johnson; Inclusive Language: Toward a Theology of Mutual Servanthood, Elaine Orr; Pastors' Wives, Carolyn Self, Jenny Nielsen; Seminary Students, Penny Ellis, Julie Pennington; Women as



Irene Vinyard Bennett, minister of education and youth at Evans Church in Evans, Ga., was program coordinator for the Women in Ministry Conference.



"Abundant Grace, Much Thanksgiving" was the theme of worship during the final session of the fourth meeting of Southern Baptist Women in Ministry Sunday, June 8, in Atlanta. Barbara Dean, professor at Mercer University in Atlanta, provided special music. The two-day meeting attracted women involved in various ministries from throughout the Southern Baptist Convention. In the background are Frances Fuller, left, missionary to Beirut, Lebanon, and her daughter, Janet Fuller Carruthers, home missionary in New Haven, Conn. Both were on the program in the same session.

Friends with Men, Beverly Ham-mack, Charles McCullin;

Later the subject matter was "Your Servants for Jesus' Sake." Leaders were, for Associate Pastors, Nancy Ellett-Allison; Chaplains, Marilyn A. Mayse; Christian Social Workers,

Marilyn Prickett; Foreign Missionaries, Lydia Barrow Hankins, Helen Ruchti; Minister of Children, Sue Laird; Minister of Education, Barbara Stauffer; Ministers of Higher Education, Sarah Frances Anders, Dee Bratcher; Ministers of Youth, Michele McClendon; Pastoral Counselors, Meredith Neill; Pastors, Susan Lockwood-Wright; Students Directors, Pearl Duvall, Geneva Metzger.

Revival Dates

Beulah Church, Lexington; June 22-27; 11 a.m. Sunday; 7:30 p.m. Sunday through Friday; David Schanuel, evangelist; Thomas Toenjes, pastor.

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Freddie Neel, a drama evangelist from North Augusta, S.C., portrays the Samaritan woman at the well during the Women in Ministry Conference prior to the Southern Baptist Convention. She performed three times during the conference.

Parks tells DOMs of heavy responsibility

Thursday, June 19, 1986

BAPTIST RECORD PAGE 13

ATLANTA — Ministry without vision never accomplishes all God has intended.

That was the message members of the Southern Baptist Convention of Directors of Missions heard throughout their two-day annual meeting.

A vision of God embracing all the people of the world will make a church what it was intended to be, said Keith Parks, president of the Foreign Mission Board, Richmond, Va.

"You have a responsibility heavier than any other single group I know in the Southern Baptist Convention to keep before the churches this vision of reaching out, whether it is next door or around the world," Parks said.

Parks contended while the church talks about God being no respecter of persons, "we really don't believe that. You and I believe that God loves us more than a little Ethiopian child with a bloated belly dying from starvation. We do not really believe that God anguishes over that death as he would over ours."

Urging the associational leaders to grasp God's vision, Parks warned that God never wastes spiritual visions. He explained one reason some people never see visions from God is because God senses their unwillingness to accept those visions.

A vision also will provide a sense of direction, said Frank Pollard, pastor of First Church, Jackson, Miss.

"There has never been a denomination that has gone down because of false doctrine," Pollard said, "but rather because of lost purpose."

Without that sense of purpose, said Pollard, ministers can become guilty of "the sin of our age," which he described as a "mild, lifeless kind of religion."

A vision also is needed to provide a steering force in a minister's or church's life, said Robert Dale, pro-

fessor of pastoral leadership and church ministries at Southeastern Baptist Theological Seminary. For Jesus, he added, that steering current was the kingdom of God.

"A legitimate Christian vision isn't just positive thinking, a fuzzy guess," Dale said. "Real vision grows out of Jesus' kingdom dream and steers us into profound and practical ministries."

Dale said dreams — or a vision — provide one with stability and continuity and form the core of the message one has to share with others.

Such dreams or visions, however, are not without cost, Dale added, pointing to the reality of living in transition and the probability of threat and strain on personal relationships.

"The same vision that puts fire in the dreamer's belly, may only give others acid indigestion," Dale said. "The convictions missionaries die for are merely interesting conversation topics for others. Those differences stress friendships."

A vision also may result in ridicule from others, a director of missions told his colleagues.

"There can be a great deal of pain," said Everett Anthony of the Chicago Metro Baptist Association. "They can ridicule you by saying, 'He really isn't Southern Baptist because he doesn't do things the way we always have.' The ridicule and pressure can be tremendous."

A Home Mission Board representative emphasized the necessity of vision in evangelism.

"It is possible to have a vision of witness and still not witness," said Kenneth E. Carter, director of the Associational Evangelism Department, "but it is impossible to witness without a vision of witness."

Also addressing the issue of reaching people, a Missouri director of missions stressed the importance of having a sense of selflessness in



Directors of missions leaders

Carl Duck (at podium), director of missions for Nashville (Tenn.) Baptist Association, was named president of the Southern Baptist Conference of Directors of Missions during the group's annual meeting June 8-9 in Atlanta. Other leaders are (from left) Past President Bob Franklin and his wife, of Marietta, Ga.; Harold Gregory, auditor of the group's history,

one's vision.

"The authenticity of our relationship to Christ will be seen in what we will do for those people who have absolutely nothing to give in return," said Melvin Hill of the Blue Ridge-Kansas City Baptist Association.

In addition to a full schedule of speakers, the meeting also included election of officers.

New officers for the Directors of Missions Conference are Carl Duck, Nashville, Tenn., president; Mack Smoke, Baytown, Texas, first vice

of Nashville; Preston Denton of St. Louis, Mo., 1987 host; Everett Anthony of Chicago, editor; Maurice Flowers of Jones County, Miss., secretary; Mack Smoke of San Jacinto, Texas, first vice president; and Paul Camp of Macon, Ga., second vice president. (Photo by John Swain)

president; Paul Camp, Macon, Ga., second vice president; Maurice Flowers, Laurel, Miss., secretary; Robert Wainwright, Oxford, N.C., treasurer; Everett Anthony, Oak Park, Ill., editor; and Preston Denton, St. Louis, Mo., host.

Porn purveyors take legal action

WASHINGTON, D.C. (EP) — Playboy magazine and the American Booksellers Association have filed a lawsuit against Attorney General Edwin Meese and his Commission on Pornography, charging that the panel is illegally attempting to suppress publication of sexually explicit magazines and books. Also, Penthouse International Ltd., publisher of Penthouse and Forum magazines, has asked a federal judge Thursday to suppress the publication of the report by the Attorney General's Commission on Pornography.

The Playboy lawsuit accuses the

commission of creating a "blacklist" of pornography retailers. The Penthouse suit makes similar charges, saying the commission engaged in "intimidation and coercion" aimed at prodding retailers to stop selling pornographic magazines.

The lawsuits were prompted by letters the commission sent to major booksellers and drugstore chains. The letters reported that the commission had heard testimony that various retailers were involved in "the sale or distribution of pornography" and invited rebuttal testimony. The letter also indicated that some stores would

be mentioned in the commission's final report as "identified distributors."

Several retailers, including the Southland Corporation, which operates 7-Eleven convenience stores, decided to pull pornographic magazines from their stores. Southland said the decision was based on consumer surveys, and on the commission's report linking pornography to organized crime. Playboy and Penthouse blame "pressure tactics" by the commission.

Shurden says "stackpole" is soul competency

ATLANTA, About 600 religious educators tackled the issue of how to handle diversity, examined the model of servant leadership and rallied around the theme, "It Takes Us All," at the 31st annual meeting of the 1,700-member Southern Baptist Religious Education Association.

Diversity in the Southern Baptist Convention is nothing new, and only those who do not know Baptist history say the opposite, Walter Shurden, professor at Mercer University, Macon, Ga., told the religious educators.

"The Peace Committee told us what we already knew and have known for years—that there is theological diversity in the SBC." He said diversity in theological emphases and in worship styles is part of Southern Baptists' heritage.

Examining distinctive Baptist beliefs, Shurden said the "stackpole" on which the beliefs rest is soul competency in religion. He said soul

freedom issues naturally into diversity which develops naturally into pluralism.

Looking at several of the distinct influences that came together to mold Southern Baptist thought and practice, Shurden challenged the religious educators to "recognize the reality of history . . . the reality of diversity in our Baptist heritage."

Shurden encouraged the educators to stimulate new interest in church training and to rediscover their role as theological educators, saying that both pastors and lay persons need to be "saturated with historic Baptist distinctives."

Looking at "the risks of servant leadership," Robert Fulbright, minister of Christian education at Kirkwood Church, Kirkwood, Mo., noted risks of shared responsibility, vulnerability, and maintaining a balance between a healthy self-

concept and a humble servant position.

Fulbright criticized statements reportedly made by W. A. Criswell, pastor of First Baptist Church, Dallas, that "a layman-led, laity-led, deacon-led church will be a weak church anywhere on God's earth" and that the pastor is "ruler" of the church. He called such sentiment "absolutely foreign to the teachings of Jesus Christ" and noted that Southern Baptists historically have been a church of the laity.

Joel Gregory, pastor of Travis Avenue Church, Fort Worth, reminded religious educators that while they live in an age of religious superstars and a time that places emphasis on highly visible gifts, the New Testament says that the long march of persevering service is the larger gift.

"There are no gift list Christians," Gregory said. "To each of us has been given gifts for the common good, for

building of the church and edification of God's people."

The organization's 1986 Distinguished Service Award was presented to Philip B. Harris who retired from the Baptist Sunday School Board in 1977 after 17 years as head of the Church Training Department.

After a characteristically witty response, Harris challenged the group with, "Let's sing up, preach up, pray up and pay up but never give up, let up, back up or shut up until religious education, teaching, training, evangelism and discipleship is built up in every church of the Southern Baptist Convention."

During the business session, the religious educators elected as president Lloyd Householder, director, office of communications, Baptist Sunday School Board, Nashville, Tenn. They chose as president-elect Irene

Bennett, minister of education and youth, Evans Church, Evans, Ga.

Other officers chosen were vice president, Jerry Chiles, minister of education, First Baptist Church, Carrollton, Ga.; western vice president, David Strawn, minister of education, Plymouth Park Baptist Church, Irving, Texas; central vice president, Willard Zeiser, program coordinator, Missouri Baptist Convention, Jefferson City, Mo.; eastern vice president, Diane Smith, consultant, Virginia Baptist Board, Richmond, Va.; and assistant secretary, Bob Thompson, church development consultant, St. Louis Metro Baptist Associations, St. Louis, Mo.

Re-elected were secretary-treasurer, Joe Haynes, consultant, Baptist Sunday School Board, Nashville, Tenn.; and executive director, Elaine Dickson, president, Life Transitions, Inc., Brentwood, Tenn.

Bill Colter celebrates 50 years in ministry

Bill Colter, age 85, celebrated his 50th year as ordained minister recently, with his congregation at Mt. Moriah Baptist Church, Tippo County.

His schooling was at Mississippi Heights Academy, Blue Mountain.

He preached for ten years before he was ordained, in school houses and under shade trees.

Colter was ordained the third Sunday in May, 1936, at Macedonia (Deentown) in Tippo County.

The first 18 years he preached and farmed. He stayed at the first church 10 years and was paid \$25 a year. Most of the churches in the county were quarter time churches.

Colter pastored five churches at

one time, preached at four in the morning and one in the afternoon for six years. He carried three quarter time to half time churches and pastored one half time church for 22 years and eight months.

His present church is Mt. Moriah, where he has been for 21 years. He held mid-week services at a nursing home for 10 years.

His service has been in Tippo, Benton and Prentiss counties.

His wife died two years ago. They were together 64 years. Colter has two children, Ida Gertrude Miskelly of Ripley and Lewis Colter of Memphis; two grandchildren; and four great grandchildren. His daughter lives with him.



SATELLITE NETWORK, INC.

CDT	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
5:00	Country Crossroads	Plant Groom	Life Today	Lifestyle	Life Today	Lifestyle	Our World
5:30		Super Handyman	At Home With Bible	Insight	Human Dimension	Joy of Music	Prime Timers
6:00	Changed Lives			COPE			La Vida Hoy
6:30	One In The Spirit						
7:00	Catch the Spirit	Westbrook Hospital	Westbrook Hospital	Public Defender	Westbrook Hospital	26 Men	Profiles
7:30	This Is The Life			Sunshine Factory			Imagine That
8:00	Christopher Closeup			Gigglesnort Hotel			Shari Lewis Show
8:30	Bobby Jones Show			Cisco Kid			Mickey Rooney
9:00	In Touch			Encore Theatre			Bill Cosby Show
9:30							Country Crossroads
10:00	Joy of Music						
10:30	Home With The Bible	Life Today	Life Today	Lifestyle	Life Today	Lifestyle	In Concert
11:00	Human Dimension						
11:30	Profiles	Prime Timers	At Home With Bible	Insight	Human Dimension	Joy of Music	Family Foundations
Noon	Baptist Hour			Sunshine Factory			David Wade
12:30				Gigglesnort Hotel			Plant Groom
1:00	Prime Timers			Cisco Kid			Super Handyman
1:30	The Sunday Selection			Psychiatry and You			Sportsight
2:00				COPE			Jimmy Houston
2:30							Our World
3:00	In Touch			Encore Theatre			Imagine That
3:30							Shari Lewis Show
4:00	Joy of Music						Mickey Rooney
4:30	Home With The Bible			Sunshine Factory			David Wade
5:00	Human Dimension			Gigglesnort Hotel			Plant Groom
5:30	Profiles			Cisco Kid			Super Handyman
6:00	This Is The Life	Life Today	Lifestyle	Life Today	Lifestyle	Life Today	Bill Cosby Show
6:30	Christopher Closeup						Country Crossroads
7:00	Bobby Jones Show	Home With The Bible	Insight	Human Dimension	Joy of Music	Prime Timers	
7:30	Changed Lives	David Wade	Plant Groom	Super Handyman	Eat Healthy	Profiles	In Concert
8:00	One In The Spirit	Country Crossroads	Great Churches	In Concert	Invitation to Life	Country Crossroads	
8:30	Catch the Spirit						Family Foundations
9:00	The Sunday Selection			COPE			La Vida Hoy
9:30							
10:00		Home With The Bible	Insight	Human Dimension	Joy of Music	Prime Timers	Profiles
10:30	Baptist Hour	Life Today	Lifestyle	Life Today	Lifestyle	Life Today	This Is The Life
11:00							Insight
11:30	Prime Timers	Home With The Bible	Insight	Human Dimension	Joy of Music	Prime Timers	Bobby Jones Show
Midnight	Changed Lives	David Wade	Plant Groom	Super Handyman	Eat Healthy	Profiles	In Concert
12:30	One In The Spirit	Country Crossroads	Great Churches	In Concert	Invitation to Life	Country Crossroads	
1:00	Catch the Spirit						Family Foundations
1:30	This Is The Life			COPE			Sportsight
2:00	Christopher Closeup						Jimmy Houston
2:30	Bobby Jones Show	Home With The Bible	Insight	Human Dimension	Joy of Music	Prime Timers	Our World
3:00	Baptist Hour			Encore Theatre			La Vida Hoy
3:30							
4:00	Prime Timers						Profiles
4:30	David Wade	Life Today	Lifestyle	Life Today	Lifestyle	Life Today	Bill Cosby Show

Hyderabad Church grows in India

HYDERABAD, India — Fifteen years ago Pastor G. Samuel began a church with five families here. Now the church has 1,037 baptized believers.

Samuel says the church flourishes through personal evangelism and church planting. Since 1979 the congregation has begun 11 centers. The mission points now have nine pastors and 500 baptized believers.

The church theme, "Compassionate Love," attracts crowds to the church where caste is not an issue. Samuel believes that the Christian is called to minister with compassionate love, bringing everyone to Christ regardless of caste distinctions.

Sunday closing laws retained in Britain

LONDON, England (EP) — Despite support from Prime Minister Margaret Thatcher, a measure to repeal Britain's Sunday closing laws has failed in Parliament. By a vote of 296-282, the House of Commons voted down Thatcher's "Shops Bill" which would have removed all restrictions on Sunday commerce.

The vote was a defeat for Thatcher, and a victory for a church-backed coalition formed to fight in support of "blue laws."

National religious leaders sent every member of Parliament letters, urging them to "preserve the traditional character of Sunday." Some retail associations and labor unions joined a campaign to "Keep Sunday Special."

Italians help illegal migrants

ROME — Within a few days of beginning a program to assist illegal black migrants, the Garbatella Baptist Church in Rome helped persons from 10 different countries, Italian Baptist News reports.

The 25-member congregation shares Christian fellowship, provides clothing, pays dormitory costs and buys bus tickets. One family of the Garbatella congregation offered training in their leather and upholstery laboratory.

It is estimated there are about 2 million blacks trying to earn a living in Italy; about half entered the country illegally. In Rome alone there are some half million blacks.

Charlotte's Cave joins Episcopal

CHARLOTTE, N.C. (BP) — Julian Cave, senior minister at St. John's Baptist Church in Charlotte, N.C., has resigned his congregation to become an Episcopal priest.

Cave has been pastor of the 1,500-member church 11 years. His resignation was effective May 31, when he began an internship at Holy Comforter Episcopal Church in Charlotte.

Such denominational switches, although uncommon, have occurred before. John Claypool, former pastor of Southern Baptist churches in Kentucky, Mississippi, and Texas, became an Episcopal priest.

Musicians consider hymn theology

ATLANTA — Members of the Southern Baptist Church Music Conference celebrated their 30th anniversary, took special note of the 100th anniversary of Baptist songwriter B. B. McKinney and heard a series of challenges regarding the personal development and enrichment of the church musician.

Nearly 700 church musicians registered for the three-day conference held at Wieuca Road Baptist Church preceding the Southern Baptist Convention.

W. Hines Sims, retired secretary of the Church Music Department of the Baptist Sunday School Board, called McKinney, who died in 1952 as a result of an automobile accident, "the greatest Christian I have ever known."

Sims said McKinney "had a burning desire to give the churches he loved a song of love, hope and peace" which "constituted a legacy that will live in the lives of thousands who knew him who sang under his direction, who sing his songs today and who, because he lived, have the eternal song of redemption in their hearts."

McKinney also was remembered by Robert Hastings, editor emeritus of The Illinois Baptist, Springfield, Ill., and William J. Reynolds, associate professor of church music at Southwestern Seminary.

Church musicians heard a three-part series on the "Personal Development and Enrichment of the Church Musician."

John Hewett, pastor of First Church, Asheville, N.C., challenged the church musicians to "be equally concerned with the words and the tune" of their music.

Expressing surprise at biblical inerrantists he said, "I want to know why people who get fire in their eyes over biblical inerrancy will sing with

Muzzling

(Continued from page 5)

In its post-convention meeting, the Executive Committee re-elected David Maddox, a Fullerton, Calif., layman, as chairman. Harmon M. Born, an Atlanta automobile dealer, was elected vice-chairman, Darrell W. Robinson, pastor of Dauphin Way Church in Mobile, Ala., was named recording secretary.

In the post-convention meeting, Pressler continued his effort to cut off questions and comments from visitors at Executive Committee meetings. A motion by Pressler was defeated by a vote of 27 to 17. Again it was Wilson who led the opposition to Pressler's efforts. "We have never imposed a gag rule" in the committee in the past, Wilson said, "and the freedom to speak has never been abused by the gallery."

Alan Sears, a Louisville, Ky., attorney, sought to alter the process by which a successor is to be chosen for W. C. Fields, the former Mississippi pastor and Baptist Record editor who is now assistant executive secretary of the Executive Committee and public relations director. Fields is to retire next year. There was a lengthy debate, but Sears' motion lost by about a 2 to 1 margin.

gusto 'He Could Have Called Ten Thousand Angels' when the Scripture says 12,000 — and never miss a beat — and how they can sing 'Hark, the Herald Angels Sing' when the Scripture never mentions the angels singing a note — and never notice the discrepancy."

Hewett's address on "The Mind" also called for the church musicians "to get their minds right for the ministry" through serious study, peer review and a renewed commitment to writing.

In discussing "The Spirit," Hewett challenged the church musicians to have a sense of humor. "The reason we have become a grim, surly people is because we have rejected the option of laughter," he said.

Hewett challenged the musicians to "be unbusy ministers whose days are not so filled with so many things to do that you leave out the person (God) you need to know."

Ray Conner, director of the church recreation department of the Baptist Sunday School Board, spoke on "The Body." He reminded the musicians "the body is the temple of the Holy Spirit and is a gift of God. Honor God with your bodies."

Donald Winters, dean emeritus of the School of Music at William Carey College, Hattiesburg, Miss., was honored with the W. Hines Sims Award, the organization's highest award honoring one "who exemplifies the church musician in every area."

The 1987 officers include Hugh T. McElrath, professor of church music, Southern Seminary, Louisville, president; Nancy Blair, assistant to the minister of music and organist, Briarlake Church, Decatur, Ga., vice president, local church division; Don McCall, associate, church music department, Baptist General Convention of Texas, Dallas, vice president, denominational division; A. Joseph King, professor of music, Southwestern Seminary, Fort Worth, vice president, educational division; Mary June Tabor, assistant, department of church music, Baptist General Convention of Oklahoma, Oklahoma City, secretary-treasurer, and Paul Hammond, School of Music, Ouachita Baptist University, Arkadelphia, Ark., editor of publications.



THE VILLAGE VIEW



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Gifts of Honor and Memory

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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(To be continued)

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The Alathean Sunday School,
Collins
Mrs. Abbie Thomas
The Alathean Sunday School,
Collins

A MINISTRY OF LIBERATION

by John H. Nowlin

DIRECTOR OF STAFF AND CHILD DEVELOPMENT, BAPTIST CHILDREN'S VILLAGE

Perhaps you have heard the story of the famous sculptor who worked for many months creating the likeness of Abraham Lincoln from a huge rock. Each evening, a lady who cleaned the room swept up the bits and pieces of chiseled rock fragments scattered

over the floor. Each day, she observed in amazement the tedious unfolding of the project. When at last the work was finished, she complimented the artist for his magnificent piece of work. Then, she asked the sculptor earnestly, "How did you know that Mr.

Lincoln was in the rock?"

Under normal circumstances, most families have the financial and personal resources necessary to enable their children to progress steadily towards maturity in adulthood. The path children take towards maturity can be considered a gradual unfolding process. The parents are the artist whose labor is directed towards teaching and guiding their children through the many developmental milestones that must be traversed in order for them to emerge eventually as responsible adults. Sure, children sometimes take two steps backwards after making obvious gains, but their overall accomplishments are positive and goal-directed. Parents and children alike experience many difficult times and hardships along the way. But, by the grace of God, most families make it. The struggles, hardships, and conflicts successfully negotiated produce a young adult imbued with the self-confidence necessary to face with a sense of purpose the many challenges and opportunities of adult life. Equally significant is the fact that the family develops into a more cohesive unit because of the growth process. Parents and children end up being better friends than either ever dreamed possible during the often stormy days preceding the child reaching young adulthood. The residue of labor is swept away and generally forgotten. The finished product is enjoyed for a lifetime.

There are many Mississippi families not so fortunate. The dreams they have for their children are dampened on many fronts. Some lack the simple, basic financial resources necessary to maintain the integrity of their families. They are temporarily

hamstrung in their efforts to provide for the physical and educational needs of their children. They require temporary relief so that they can once again resume the pursuit of their goals and ambitions for their children. Many of these families turn to the Village for this assistance, and it is given. On the other hand, there are countless families in our state that have become non-functional in terms of the parents' ability to provide the guidance and direction necessary for their children to continue their progression towards maturity in young adulthood. Unfortunately, children from these families have often ventured astray in pursuit of deviant courses they select in an effort to resolve their personal difficulties. It is to the attention of these children that the staff of the Baptist Children's Village is increasingly asked to concentrate its energy.

Children from families described in the latter part of the above paragraph arrive at the Baptist Children's Village with an excessive amount of emotional baggage. Frequently, the act of placing a child for a temporary period of time away from the immediate environment that has given rise to his or her deviant behavior results in remarkable improvement. Placement in addition to beneficent care seems to liberate them. For the other children, more than placement away from home is required for them to obtain their dream of being able to eventually sustain themselves as independent, self-supporting adults.

Figuratively speaking, children accepted for placement at the Village arrive encased in various rock-like defenses. The insulating aspects of

their personalities serve to protect them from their expectation of further hurt and rejection. Some children arrive trapped in distrust. They perceive the world to be a hostile, unwelcomed place in which to live. These children react to a gentle rustling of leaves as an automatic threat to their safety even though the sound is produced by a soft breeze. Some children arrive trapped in anger. They are essentially unable to determine with whom they are really angry. Consequently, their feelings of resentment are aroused and displaced on the nearest likeness to their true source. For example, a child who is angry at his mother will seek relief by discharging those feelings on his housemother. Other children arrive trapped in fear and anxiety. In an effort to avoid the intense internal chaos and panic that only fear can produce, their children retire unto themselves as their only imagined haven for relief.

It has been said in a wonderful way by Bruno Bettelheim that "Love Is Not Enough." Love accompanied by a never-ending commitment to understanding human nature on the one hand coupled with professional training in the art of caring for children are the goals toward which the child care staff of the Baptist Children's Village strives. Without love and this commitment, we cannot be effective in our ministry of liberating children to achieve their birthright as happy, content, productive, contributing members of society. In a way, we are unlike the artist whose sole aim is to release the likeness of a person from his rock quarry. It is our consecrated goal to liberate the person himself.

Help !

There is immediate need for mature, Christian adults, ages 30 to 60 years, to serve as HOUSEPARENTS on our residential child care staff. Applicants must be in good physical and emotional health, prepared to accept 24-hour per day residential assignment with children. Single ladies and husband/wife teams will be considered.

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Baptist Record

- Bible Book: *Esther saves her people*
- Life and Work: *Living while we wait*
- Uniform: *Overcoming obstacles to witness*

Living while we wait

By Peter McLeod
1 Thessalonians 5:12-25

To fully appreciate the impact of what Paul is saying in this passage, we must remember that he was writing under less than optimum conditions. His congregation as an infant one and because of their erroneous understanding of the return of Christ, man problems had arisen within the body. Some believers had failed in their day-to-day responsibilities of life and work, while others had begun to question and even doubt the validity of the teaching. It is interesting and exciting, therefore, to realize that it was into these circumstances that Paul called for an approach to interpersonal relationships and to life that was positive, affirming, exciting, and challenging. While calling for their continued trust in the promise of

Christ's return, he redirected their focus, by urging them to literally become a blessing on two fronts — to people and to life — thus guaranteeing they would live in the present while awaiting the hope of the future.

A Blessing to People (vs 12-15)

A quick reading of this passage underscores the fact that "people problems" were as alive in the church at Thessalonica as they are in the church today. As long as we're human, we'll deal with human problems and Paul understood this. His call for respect and help, therefore, was one which could not be accomplished apart from the continual guidance and leadership of the Holy Spirit, a dependency that was necessary. And he knew that when the Thessalonians became more concerned about people, and how they were relating to them, than they were

about a promised future event, then the Holy Spirit could work more effectively through them to enlarge the kingdom of God.

Loving the lovely is easy. Loving the unlovely — or those we envy — is not so easily done, but there are men and women who have shown that it's possible.

In his biography of England's Prime Minister, Benjamin Disraeli, Andre' Maureau describes the disappointment of the British people when, at the age of 35, Disraeli married a woman they considered frivolous, unmannered, and totally lacking in social graces of any kind. Though she was the constant target of their caustic criticisms to him, Disraeli never acknowledged the critics views of his wife. In fact, he so surrounded her with kindness and appreciation that she said to her friends, "Thanks to his kindness, my life has been one long scene of happiness," to which Disraeli responded, "We have been

married for 30 years and I have never been bored with her." And, later, when asked if her behavior or conversation ever annoyed him, he replied, "Not at all. I possess one quality which most men lack — that of gratitude."

Whether or not Disraeli viewed himself correctly is unimportant, for he spoke truth when he said gratitude was lacking in most of us. Paul would echo that thought for he wants the Thessalonians to "... respect ... and hold in regard ... encourage ... help the weak, be patient ... (and) be kind" (vs. 12-15). Why? Because that's what God had done for them in Christ Jesus. We need a sense of gratitude for out of gratitude flow blessings innumerable.

A Blessing to Life. (vs.16-25)

Try reading these verses without smiling or feeling a sense of joy and you'll find it's almost impossible. They ring with the vitality of Life, but it's the kind of life made possible only through Christ spirit living in us. Verses 16-22 have been called the

"standing orders of the church," and rightly so, for when faithfully attempted, prayerfully lived out, they are the kind of orders which make a radical difference in the way unbelievers view Christianity and the church, especially in a society where life has been described as "the flaw in the void."

Several years ago, a man committed suicide in Central Park in New York City. When found, this note was pinned to his coat: "I'm not important. Nobody cares about me. I'm just a peanut in Yankee Stadium and I've decided to step on myself once and for all." What a contrast to Paul's understanding of life and of what it can and should be for each of us.

A well-known bumper sticker says, "Please be patient. God isn't finished with me yet." Paul's statement to the believers in Thessalonica was, "Live! Be a blessing now! Christ will return, but God isn't finished with you yet!"

McLeod is pastor, First, Hattiesburg.

Overcoming obstacles to witness

By Gus Merritt
Jeremiah 36

Jeremiah dates precisely the events which follow (v. 1). The writer gives the date as, "in the fourth year of Jehoiakim." This would be also the first years of Nebuchadrezzar's reign as emperor of Babylon or 604 B.C. Nebuchadrezzar led his father's (Nabopolassar) army against the army of Pharaoh Neco of Egypt at the battle of Carchemish in 605 B.C. After Nebuchadrezzar's victory over Pharaoh Neco, he learned of his father's death. He returned to Babylon to begin his rule in September of 605 B.C. Ceremonially, his rule began in April of 604 B.C. In December of 604 B.C., Nebuchadrezzar led his army to defeat and sack Ashkelon which was only forty-five miles away. This precise dating would back up

Jeremiah's prophecy that an "enemy from the north" would be used by God to punish Judah.

The faithful witness finds a way (36:4-8). Baruch, loyal friend, scribe and the first of many editors of Jeremiah's material, was called to record all that Jeremiah had to say. This was recorded on a "scroll of a book" (v. 4). The scroll was probably long enough to be referred to as a book. The bound book as we know it did not come for many centuries after Jeremiah's time. The scroll was a long sheet of parchment or papyrus attached to sticks and rolled from one stick to the other while writing or reading. The scroll Baruch used was most likely made from papyrus because it was flimsy and flammable. Parchment, made from sheep's skin, was used for important and formal documents.

Jeremiah was "shut up" or debarred from going into the house of the Lord. This was probably done by Pashhur after his stormy encounter with Jeremiah (20:1-3). In spite of his disbarment, Jeremiah found a way to get God's message to the people. The message was to be read on the "fasting day" in the temple. The fast was most likely called because of the sack of Ashkelon. The king, Jehoiakim, had to make a decision as to the power Judah should be aligned with, either Egypt or Babylon. It was obvious Babylon was the proper choice. There would be an unusually large crowd there.

The message was a call to repent. After 23 years of prophecy, Jeremiah had not given up. Judah still had a chance to repent. The faithful witness should be a patient witness and never

give up. The faithful witness knows that the only way for the sinning ones to escape God's wrath is through repentance. The word "return" in verse 7 is used frequently in Jeremiah and indicates repentance.

The results of a rejected witness (36:27-31). The burning of the scroll of Jehoiakim did not cancel the judgement of God. God's judgement could only be canceled by repentance on the part of Judah and her king. People's negative reaction to our witness should not deter us from presenting God's message to them. The burning of the Bible would not nullify its message. God's truth endures forever (Psalm 117:2). God's Word also accomplishes its purpose (Isaiah 55:11). The truth of God and his Word does not need defense; it only needs proclaiming.

Jehoiakim's judgement was pronounced (vs. 30-31). This was practically, if not literally fulfilled. His son,

Jehoiachin, sat for only three miserable months on the throne before his exile.

IN CONCLUSION, God is a God of love as well as a God of judgement. It is not God's desire that "any should perish, but that all should come to repentance" (II Peter 3:9). As Christ's ambassadors, we are to carry Christ's message to the lost in order that they may be reconciled to God and escape His judgement (II Cor. 5:18-20).

One of the most important truths a witness must remember is that God has not commanded us to be successful but faithful. When you are faithful, you are a successful witness. As a witness, you are to present the message of hope. The results are left to God. The example of John the Baptist should help us. John was not the Light but he came to bear witness to the Light (John 1:6-8). You are not the Light but a witness to the Light, Jesus.

Merritt is pastor, Clarke Venable, Decatur.

Esther saves her people

By Billy McKay
Esther 3:1-7:10

Introduction. The Jews are the miracle of the ages. Through their long history Satan has made the Jews the subject of his most vicious attacks because the purposes of the living God are interwoven with the fate of the Jewish nation. As we trace the character and end of empires we find in place of the pomp, glory, and majesty of the Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, Roman, and Nazi-Fascist empires only ruins and desolation deposited in heaps on the plains of the world.

Paul sets forth the uniqueness of the Jew in Romans 9:4-5 when he describes the sevenfold privilege of Israel. They have given us our Bible (cf. Rom. 3:1-2). No people ever gave salvation to the world but Jews. No race ever gave its flesh to the Son of God but the Jew.

God mentioned the curse on those who practiced anti-Semitism (Gen.

12:3). Jeremiah repeats the warning to all Gentiles: "therefore, all they that devour thee shall be devoured; and they that despoil thee shall be a spoil, and all that prey upon thee will I give for a prey" (Jer. 30:16).

Our lesson today gives the details of how God delivered his chosen people. The story is as follows: I. The anger of Haman (3:1-15). Twice it is stated that Haman is an Agagite (3:1,10). He was a descendant of King Agag mentioned in I Samuel 15:7. Agag was the king of the Amalekites and was spared when King Saul disobeyed God's command and spared his life (cf. I Sam. 15:3, 22). This illustrates what happens when we do not put away evil in our lives. The evil not put away will rise up in vengeance later (cf. Rom. 8:13). Mordecai was of the tribe of Benjamin which was the tribe of Saul. Saul had killed most all of the Amalekites (cf. I Sam. 15:7,20). The anger of Haman was first directed against Mordecai who would not bow to him (3:2,5). Secondly, his anger

was directed toward all the Jews (3:7-15). The fact that Mordecai "bowed not" (3:2) indicated that he was obeying the first commandment (cf. Deut. 5:7-10). Others in the captivity who refused to bow to other gods were Daniel (cf. Dan. 6:4-10), Shadrach, Meshach, and Abednego (cf. Dan. 3:8-18). There is no question in the author's mind that Mordecai knew of the covenant God had made with Israel (cf. Rom. 9:4-5). He reminded Esther of this covenant in an indirect way in 2:10,20. The anger of Haman takes the form of genocide (the systematic killing or extermination of a whole people or nation). This was attempted in Nazi Germany when some 6,000,000 Jews were killed. This attempt by Haman would have included the Jews who had gone back to the land under Zerubbabel, Ezra, and Nehemiah as the Persian rule extended from India to Ethiopia which would, of course, include Palestine (1:1).

II. The appeal to Esther by Mordecai (4:1-14). In 4:1-2 Mordecai mourns in sackcloth and ashes. Sackcloth and ashes are referred to in Nehemiah 9:1 where it symbolizes

spiritual bankruptcy and results in repentance and faith in God's power to forgive, deliver, restore, and bless his people (cf. Job 16:15; Jer. 4:8; 49:3; Jonah 3:5-8). In Matthew 11:21 and Luke 10:13 Jesus connected sackcloth and ashes with repentance. Esther learns of the plot of Haman. Mordecai sends an S.O.S. to Esther. Esther accepts the challenge to intercede on the behalf of her people. A famous Bible verse is 4:14b.

III. The action of Esther (4:15-7:10). As Esther literally puts her life on the line by approaching the King Xerxes (4:11 w/ 4:16), she finds favor with the king (5:2). The whole plan of Haman backfires. Haman is exposed to the king by Esther (7:6), and he is hanged on the gallows which he had prepared for Mordecai (7:9-10). This illustrates that we reap what we sow (cf. Gal. 6:7-8).

Conclusion. Haman's extreme hatred for Mordecai is illustrated in the gallows built for him which were 50 cubits high. The name of Mordecai means "little man!" A Greek proverb is illustrated in this lesson — "Whom the gods would destroy they first make mad." The lesson illustrates

Proverbs 21:1 which says, "The king's heart is in the hand of the Lord, like the rivers of water; he turneth it whithersoever he will."

McKay is pastor, First, Belzoni.

Baptist Record

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June 19, 1986

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